

FROM
YOUTH to PARADISE

BY
HENRY F. STEVENSON





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HENRY F. STEVENSON
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PREFACE.

IN giving this book to the public it is the intention of the author that the coming generation shall have their eyes open to the true state of facts as produced from nature and not walk blindly in obscure by-paths as their fathers have done before them. All the laws of nature when analyzed are found to be perfect and open to all mankind. When we trust them we find they are true; we violate them either through ignorance or intention and we suffer the penalty; we fail to master them and the loss is complete.

In analyzing nature's laws I find nothing to base transmigration upon. Experience has taught me that man can turn into a tiger, but I find no basic fountain reversing the rule in man's development through progeniture.

Our successes are enjoyed by others, our failures we bear alone. Nature has given us a body of great physical strength, but we are told by our superiors that we are without experience and must listen to older trained minds, while we know that all should think for themselves, to build the mind up in har-

mony with the body. When the mind becomes strong enough to be master, the abuses of the body cease.

Some fiction has been added to these pages to induce us to cultivate our minds for the purpose of preparing them for the great struggle in the world theatre, conducted by brute force over mind. We are needed in the mental army now forming for the purpose of restoring reason, join it now, and may these pages assist you in your proficiency.

These thoughts are given with a kindly feeling to all mankind and my best wishes for a higher civilization.

H. F. STEVENSON.

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March on! march on! toward paradise,
For you have a very long way to go,
You may miss your opportunity to the city eternal,
By bayonets, shrapnel and gore breaking your radio.

THE SOLDIER'S DREAM

CHAPTER I.

IS A NATION JUSTIFIED IN WAR EXCEPT TO PROTECT ITS PEOPLE ?

The occurrence was at midnight. In the wet trenches a gunner lay on a battlefield, waiting for the order from the command to commence the operation of his gun, it was a deadly weapon, a machine gun of the latest type which could exterminate any enemy within range. Many a man had received such orders before this and many others will receive them this night, of such is cruel war.

He shifted his position in the mud and water to better his view as the night was extremely dark.

Having satisfied himself that he could overlook the enemy's position, he adjusted his field glasses to his eyes and with the assistance of the great searchlight behind him, could see the enemy's line. He could see a movement in the line, a movement which convinced him that the enemy was marching in the distance toward him, massed in solid formation, moving without a wobble, man to man. The gunner arose and spoke as to himself. As he laid his hand upon the gun he said to it, "art thou ready for the death slaughter, thou who has been invented by man to limit death in war, or shall I find this a fallacy? Are men yet but savage beasts howling for the blood of their kind? If this be so may I defend this attack as from an assault of wild beasts,

may my eyes be clear, my hand steady and my range perfect, for it is possible that love has melted in the hearts of men and the gall ducts are wide open, throwing rancor poison through his system, turning him into a raving savage with all the bitter hate of a demon. Is there no way whereby man can be turned back into the right road for his own benefit and for others?

All the others of the gun squad lay asleep with their equipment on, resting in the wet trenches. May their rest be long, bad as it is, under the loving care of an angel who directs and guides the elevation of mankind from his lowly estate to the perfect man, and through this influence prepares them for the conflict which may decide the fate of nations. May

the decision, whatever it may be, terminate for the right. He listened and heard the howl of the jackal and could see the glisten of the wings of the air scavengers as they hung over the darkened heavens. His teeth were tightly set as if to receive a blow from some mighty hand. The icy beads stood upon his face. Every muscle in his big six feet of body stood drawn to their utmost tension and as hard as Bessemer steel. The boom of the big guns the terrific fusillade of the monster projectiles, the deadly shrapnel bursting overhead, were sufficient warning of the coming events. The gunner examined his gun with great care and waited the call to make ready, would it never come, was there some mistake? Was it possible

that the command had overlooked the movement of the enemy? No, he could now hear the buzz in the distance of the war autocars, loaded with the infantry, whirling like mad toward the front. Through his glass he could now see the enemy in mass formation coming on and on, every fibre of his body was tense, almost to parting. He lifted his hands and turned his eyes toward heaven and said:

“Oh God—Hear this my nightly prayer. Thou who has established fixed and divine laws which man must obey or remain an indefinite time without the portal of Heaven, even after death until his submission. As I stand tonight away from home, may I be under thy care, and within the radius of thy power. May thy

wisdom fall over me like a friendly covering mantle, and invest me with the power of correct solution of right from wrong. To-night I stand in a country, far from my native land, fighting for a cause I believe to be for the right. The protection of civilized man. The family, father, mother and children. Jesus said: 'Suffer little children, and forbid them not to come unto me: for such is the kingdom of heaven.' Is it not a trust upon all christian mankind to protect the children in their earthly homes; to protect them with might as their natural guardians? If I am wrong, let my eyes be opened through Thy divine wisdom. I pray thee that this night I shall not violate the teachings of Jesus, who further said: 'Thou shalt do no murder.' Dear

God—I am confused and blinded. I knowest my way only through my own heart. Sometimes I feel sure and at other times I doubt, has the race of men themselves really improved in moral and intellectual capacity during the many centuries which have passed since they were savage? Is man within the element that controls him, a cruel brute, restrained only by a pack-thread of civilization and custom which bind him and which he may snap asunder at any moment, showing himself for what he actually is? Oh, no, something within me revolts at the thought. Man within has inherited a spark of thy intellect. It may be small: but it is a sufficient germ, growing into and becoming a part of the universal wisdom and uniting with

many others of its kind. I do not believe in the inferiority of man. I realize the qualities in different individuals are not alike and vary at different periods of their life. I believe the germ-plasm in the individual possesses the power and develops to an upward tending to the better man. I believe the cultured savage is not a civilized man, he is a cultured savage and nothing more. If he violates Thy divine laws, he must suffer the penalty. From this conclusion, I reason I am justified, as a civilized man to defend with all my power the homes of those who are of the 'kingdom of heaven.'

"I pray Thee for Thy blessing upon all mankind, family, friends and Thy servant. Have them all guided by Thy angels, in this their earth work and when fin-

ished in this life to Thy kingdom of heaven. May I tonight possess the love taught by Jesus our Savior and may it be in control of my actions. I ask Thy blessing. Amen."

"He prayeth best that loveth best,
All things, both great and small :
For the dear God, who loveth us,
He made and loveth all."

And when he had made an end of praying, he said to himself: you can not love your country and hate your fellow man, you can not love your own race and despise others.

Then he looked and the enemy had covered half the distance between the lines. His prayer had gained for him composure, perfect respiration, a moist skin, bright and clear eyes. Every cell

in his body was high in exuberation. All intelligence throughout the man made quick response: he realized that God can make the most of body, mind and heart. This scientific method he recognized as the one mode of discerning or discovering truth.

The electric ions or electrones revolving in the heavenly ether about him responded in perfect harmony with the body of the man, even the tingling of the finger tips, making the man alert and full of energy. As the enemy crawled up, snuffing the lines like dogs on a scent, they came within range of the masked guns at the moment, the signal "to arms" sounded. Every man of the squad bounded to his feet and stood in his place by the gun, no word was uttered. The gunner's mind had

become so animated, he could feel a heavenly force behind him. His thoughts were of such brilliant character, vibrating through his companions' mind as from nature, they grasped the thought itself, his bright, cheerful, elevating and confident thoughts, traveling swiftly and mingling with others of their kind lifting one as into realms akin to Heaven. Every man stood erect, ready for duty as he understood it, if in error, it was an honest mistake. The enemy moved to the obstruction of barbed wire, apparently not seeing the masked guns. The first column commenced to cut the wire, when the signal to fire was sounded.

Every gun responded as if operated by one man, although composed of more than a score of

guns. The bullets of the machine guns rattled on the enemy. Shall all soldiers learn to disregard guns by experience? The first column fell in their tracks, the next stepped in their places, the buzz of the machine guns continued, column after column went down until the stacks of men made it impossible to advance under the terrific fire, the remaining units retreated. The machine gun is the master of this war. When the command came to cease firing, the gun squad was exhausted.

The gunner examined his watch; it pointed to three a. m. and he whispered to himself: "Hearken, therefore, unto the supplications of Thy servant, and of Thy people Israel, which they shall make toward this place;

hear thou from thy dwelling-place, even from heaven and when Thou hearest, forgive." "But will God in every deed dwell with men on the earth?"

With his eyes all aglow, his prostrate form fell upon the ground. His active mind worked rapidly in his struggle to solve the horror of the occurrence. This is one of the most fatal disasters and blot upon the earth. Civilized life must adjust mankind on entirely different lines and under new conditions. This world must conform and submit to the control of more divine laws. Christ is the light and in Him is no darkness. He opened the eyes of the blind; He will open the eyes of the world, may my eyes be opened, may the coin through which man looks drop from his

eyes and he see God's light once more.

“Were half the power that fills the world
with terror,
Were half the wealth bestowed on camps
and courts
Given to redeem the human mind from error,
There were no need of arsenals or forts.”

CHAPTER II.

THE SOLDIER'S DREAM.

At this moment he seemed to see coming toward him, crossing the bloody battlefield, his earthly father. Impossible; a man who had passed the four-score and six mile stone of his life. It could be no other. As he walked with his staff, and with his calm face, his son knew him and spoke to him.

“How came you at this scene of horror?”

“My son, I am on a long journey and I desire your company. Come go with me to the far away land.”

“Father, while I have always obeyed your commands, I can not forsake the colors; they must be

protected for the enemy may return at any moment, and every man will be needed."

"My son, many a man has been compelled to lay down his arms and leave his work to be finished by others; when he is called to undertake greater work. Come, my son, join me in this great undertaking. You may yet return to finish your work."

"But, my father, I am without money or means of support for a long journey. I will perish upon the way."

"No, my son. No purse nor script will be needed on this journey; no hunger; no starvation; we will feed upon the mind. This is the food of eternal life. Come, let us be away."

The gunner rose and followed the man of science, long master

of the human body and chemistry; profound student of animal and vegetable life. For a man of his age, he walked with elasticity, as one with a determined purpose.

The son waited for something to be spoken by his father. He expected something to be said of the undertaking, but not a word was spoken.

Presently he said, "Father, you, for a long time, have made a study of the science of the world. I, in my work, have found many things I do not understand as to our duty to God and to man. I recall many things you taught me in my youth and have since followed your writings for light. I recall some things said by you in a public address many years ago. These impressions come to me

afresh from reading a recent report published. The address was delivered September 16, 1858. In part I recall you said:

“The earth is given to man as a place of abode and the first great necessity that presses itself is to provide food and protection against the vicissitudes of the climate. There is no natural provision made anywhere for man’s subsistence without labor. In the most favored climate, it is necessary for man to gather the fruit that constitutes his food. And nowhere is he secure without some sort of shelter or dwelling as a means of protection. Raiment is also indispensable. Food, raiment and shelter are essentials, making imperious demands that must be supplied.”

“I have given you every herb-

bearing seed which is upon the face of all the earth, and every tree in which is the fruit of the tree yielding seed; to you it shall be for meat. And every beast of the earth, and every fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat; and it was so. This paradisaical state has been changed by the fiat of the Almighty and the stern denunciation is uttered from Heaven. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it also bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread." Such are the written decrees of Him who changeth not.

“The unwritten law of nature is equally plain and equally imperious. Man is required to go forth daily and labor to supply his physical wants; and it is no small portion of his time that is thus required, but he must plod on and continually. Thorns and thistles are the products of the earth. Without labor man is the most destitute of all living beings. The beasts of the field find ready sustenance in the native herbs of the broad pastures spread out before them; their drink is the running brook. Nature has provided sufficient garment to protect them against the inclemencies of the seasons. They are filled and find sufficient shelter beneath the trees of the forest. The feathered tribes find ready food in the myriads of insects that creep

upon the earth or float upon the atmosphere; the most dainty and varied food is ever spread out before them. They are clothed with a feathery garment, not only an ample protection, but of hues the most varied and beautiful. Thus provided for, well may song of thanksgiving be uttered from every bush and shrub by the whole warbler race. Even the finny tribes that inhabit the waters, in the ample provision made them, may bask in their native element or sport themselves on the broad surface of the ocean, unconscious of want.

“Man alone is unprovided for. The most needy creature of the whole. He looks out upon the universe with wonder and delight as he beholds the beauties of all created things. Delighted and

joyous he might remain, if he were not suddenly aroused by the inward gnawings of hunger, to a sense of his unprovided condition. He is here admonished of the decree of heaven, the unalterable law of nature, 'in the sweat of thy face shalt thou eat bread.'

"Although man is thus placed below all created beings in the provision for his natural wants, in the gift of reason he is placed high above them all. This rich gift is given to man alone in a high degree. Thus he is enabled to see and properly appreciate his wants, and make provision for them. The promptings of unsupplied wants arouses first the great mental power of man and he soon conceives the idea of domesticating the wild beast of the forest and appropriating them to the

supply of those wants upon which his existence depends. Herds are soon collected—and here labor commences. The first occupation of man is that of a shepherd—a tender of flocks. As these increase, pastures are sought and folds erected. Labor thus begun, intellectual light increases at every step, and, as flocks increase, new modes for their sustenance are soon devised in the cultivation of forage plants.

“To cultivate the useful, the useless must be rejected, and working as well as thinking, is fairly begun. The ability to supply all natural wants is beginning to be understood. The unsatisfied appetite prompts to the seeking of other supplies, and it is soon found in the seed-bearing plant. ‘I have given you every herb-

bearing seed.' A rich supply here offers itself but not without labor. Thorns and thistles continue to grow and must be extirpated from among the seed-bearing plants. The hands must perform the duty and the decree is ever present 'in the sweat of thy face shalt thou eat bread.'

"The necessity to labor is very plainly seen in the neglect to perform it. Nations living without work are destitute and degraded. Instances enough are at hand in the aboriginees of the continents. This degradation depends upon the want of a proper system of labor. In Africa, where flowers and fruits grow spontaneously, and an ever abiding spring remains, man without labor, is still a savage, degraded and miserable. Man without labor, is not

only deprived of necessities to supply physical wants, but is alike deprived of the necessities for intellectual improvement. Labor is indispensable to intellectual growth, as well as to the supply of physical wants."

I know some things and I know that I know them. I know that I exist. I know that you exist. I know I have a body. I know this body must be supplied with the proper food or it will perish. I know from actual experience I must toil to supply these wants. I know that my thoughts grow and multiply as I attempt to solve these problems of life. What is this mind and what is the connection with the body and how far reaching is its functions?

"My son, reason is not individual; it is universal among men

and absolute and consequently infallible; every serious conviction must cover a concealed faith in thought, in reason and in God.

“The Mind, like the diamond in its original state, is rude and unpolished; but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, to display the summit of human knowledge.”

By education and the school of experience, the mind is prepared throughout the brain and the cells in the body, to reason and master the functions and powers given by the Creator. A study of the mind is calculated to impress upon you a firm belief in the being and existence of a God. The drill

of the mind develops the memory, no matter how simple the lesson it must retain for future use. When an idea which we have once had is used again, there is simply a reproduction of the same nervous currents over the same nerves and the same intelligent cells, with the additional feeling that they have produced the same results before. This reproduction fastens upon the subconscious faculties and becomes knowledge. We see it in the child learning to walk. He tries it again and again until he has gained the knowledge. He uses the same rule in talking. When the subconscious faculties of the child grasp the lesson which he has learned by the sweat of his face he has earned his bread.

The mind is so constructed and

directed through the wonderful system and mechanism of the nerves and cells of the body acting upon the cells of the brain, combined, they become a powerful sending and receiving station through the mental currents produced in the intellect of man over the instrument so wisely given by the Creator. These mental currents or thoughts are delivered in two ways; through the voice and upon the electrones in the air about us. These electrones applicable and supplied for sending the thought messages are the most sensitive in nature yet discovered by man. They are much more refined than the electrones used for sending a wireless message; to give a crude comparison, the difference is greater than the mechanism of the finest watch is

over the sundial. We all have seen men with such highly developed mental currents that it was unnecessary for one word to be spoken in order for him to lift our own mental powers into a higher field of thought.

Every cell in the human body has a mind of its own; its activity is controlled by the health of the body. The cellular mind is closely linked by a perfect nerve system with the brain. In fact, it is so close that the action of the man is thereby directed to the mental or the animal, due to the development of the physical or reasoning cells. The Biblical statement is literally correct, "as a man thinketh in his heart, so is he." We are all creatures of our own mental creating. My son, thoughts are things, most power-

ful. This is the reason I explain them to you. Unless we understand this fact, we are at the mercy of a mighty force, of whose nature we know very little, and whose very existence many of us deny (as we have all discoveries) until we investigate them. From this I conclude that if we understand the nature and laws governing this powerful force, we can master it and render it our instrument and assistant. All cells not clarified by the labor of man in his life work under the divine laws, will exhibit a material difference in the specific gravity or relative importance in the growth under the law between the clarified and unclarified upon his future life, more marked even than the difference between the civilized man and the savage. From this I con-

clude, that the first step in polishing the mind is by healthy labor, both physical and mental. This we learn from the Bible, as well as by observation. All advanced educators now realize there must be a balancing between mind and body. If nature, through climatic conditions, supplies food to man for his sustenance and he becomes an idler, his mind remains undeveloped or deteriorates. The divine law requires diligent labor to develop intelligence. The idler, whether rich or poor, becomes a burden, a care upon mankind with master minds, who are battling for the elevation of humanity so they may be fitted for the kingdom of heaven. The law is a fixed law and provides that man must place himself within its rules to receive its benefits. La-

bor or application is the first step in the development of the mind. The idle nature demands something. He is too dumb and can not realize the trouble. He takes to sports. This does not satisfy. Then to alcohol, morphine, cocaine or opium. The idle class have been largely responsible directly or indirectly, in all ages, for the poisoning of the human mind.

Every thought created by our minds is a force of greater or lesser intensity varying in strength according to the power behind it when delivered. If the thought comes from a highly civilized man, we are lifted into a higher zone in the mental world, but on the other hand if it comes from a cultivated or uncultivated savage with force, we feel the

virus enter and flow through our entire system, when nothing but a heroic effort on our part will extract it. I mean by the cultivated savage, a man who lives with civilized people but never becomes civilized; he conceals it from his fellows but never stops the practice.

The uncivilized man is a savage. We live in the hope that he will embrace civilization some day. Joining the savage with the civilized man in an effort to bring about a higher civilization will stop the poisoning of the human mind and will give rapid momentum to the uplifting and elevating of all mankind as one mass. I call your attention to the cultivated savage, the hidden cur masked behind good people, for the reason a mistake is in the

public mind; does civilization uphold and make it possible for the uncivilized man to rob, cheat and deceive his fellowman? No. This is a mistake. The laws are right, but the law can not force you to investigate before you part with your property to the cultivated savage. The fault is our own. If we would only stop to think, the warning will be given us. Our own eager desire for gain may overcome or dull our faculties, then we are unable to judge.

One of the strong evidences that thoughts are things. Take the patent office in any civilized country, for instance, who stimulate their people to development by invention. For civilized man long has realized, the race that exhibits the greatest inventive genius, that is the divine nature

to better conditions, which is innate in every man will develop when he knows the reward will come to those he loves. A close observation of the information gathered through the above channels will demonstrate that many persons are working on the same subject, although widely separated from each other, with no publicity of any kind; but they will obtain practically the same results. Another example. The result of a great battle is known to keen minds long before the news channels proclaim the facts. When the news does come, it is only a confirmation by the official report. This mighty force is open to all, as much as the learning of the alphabet and will not take much more time.

CHAPTER III.

IMPRESSED WITH EFFULGENCE OF LOVE

Love is the turning of darkness into light in the human mind. It is joy, rapture, radiance, generosity, the very sole of good fellowship, the very essence of life itself. It is the thing that acts direct upon the mind, the reasoning power of mankind; the thing that makes the human being like the image of God. The mother, sister and wife show the very highest development of love, controlling and directing their mental powers as seen in this life. The man often terms this intuition, and thus excuses his own defec-

tive knowledge. The very essence of her mind is love, which we see exhibited in her through her offspring and which the child returns with such a fondness that it could only be given in the presence of angels. Nature seems to provide in the heart of the honest mother, a direct connection with the higher influence and a higher state of development of love exhibited through the mother's love for the child. She seems to realize in the children, "for of such is the kingdom of heaven." The mother, wife and sisters are the makers and keepers of a miniature heaven itself—a happy home for man to repose in after his labors of love for those near and dear to him, which lifts him into a sphere akin to heaven.

The child at birth comes into

the world with pure nature's love, which would remain so if not changed by the law of contact or absorbtion. We unintentionally teach him fear in early infancy, instead of showing him how to solve the lessons of life in the school of experience. Youth can be directed through the law of reason, if given at an early period of life. All adults recall lessons given them by their parents at a very early time in their life, a lasting impression, a mother's advice, a heavenly command. If we violate these divine lessons that are fixed in our intelligence, in fact our very being, we overrule the law of intelligent love and take in its place nothing for the better; it can not be acquired. More likely we take in its place fear, envy, jealousy or hate.

Every one is given the power to drive these savages from their door with a command to begone. When love is once fixed upon an object, and we violate it without just cause, we bring upon ourselves a very disastrous mental condition, although we may deny it to ourselves and the world, we can not hide the mental shock upon our senses. The brain cells become abnormal, congested, feverish, the nerve system conveys it to every cell center in the body and are easily inoculated with the degraded germs, which, in time, will develop into bodily or mental derangement. Thus it gathers force until disorder, either disease of the body or mind, is propagated therefrom of a like kind. When one realizes that hate, envy and jealousy have opened the gall

ducts of the body and thrown out the poison into the whole system, killing all intelligent love and making of man a savage, he understands why he casts aside the woman who has given him her whole life; left family and all the ties of her youth and bestowed her love upon him. He either gathers her love up in his arms, places it with his own, where it is grafted with that given him by his Creator, and the grafted product brings forth a higher development in life itself, or he casts it aside like a savage. When one discards divine love it produces a state of mental atrophy, with nothing for sustenance save the body. I mean by divine love that spark given us and which dwells within the intellectual mental circle, which directs us in

our labors upon the earth. This spark is in no way a part of the body or the animal instincts of man which he gathers from experience upon the earth. This love is a gift from the Divine Creator of man and we find it very often retained in its purity, and I think I can safely say, more often among the humble and lowly than among those that have had greater opportunities. We often find among the poor, one wielding this divine power like some powerful magnet over all who come in contact with him. This force is so great that they have been known to direct the destiny of nations. The nature of this divine love when highly developed and has retained its purity, is such that the talent is multiplied so rapidly that it ingrafts itself

freely and acts as an anondyne to all who infuse its principles.

Mankind found at a very early period in his occupancy of the earth, that if they retained the divine gift of the Creator, they must protect it from its natural and destructive enemies, such as hate, anger, fear, destruction of mankind and all kindred enemies ever ready to destroy the power intended for the use in his elevation, but he had not yet learned that the Creator had also given him the power of defense through the law of mental force yet undiscovered; that mental power which will brush aside as a speck of dust by the wind; the brute force in use by man to overpower those who oppose him in the gratification of his desires. The mind being undeveloped, man learns

largely by observation. He sees this brute force in active operation; that is, defense behind a barrier. He then uses the appliance for his own protection, the same as in use in modern battles, such as you were engaged in when I found you. This is the brute method of robbery and defense. No one can deny that man is a savage brute, who follows these methods in this time of the world's civilization. Man learns from these object lessons while yet in his lowly estate, to protect himself from his enemy by a fortress. He constructed for himself at first a shelter, a barrier. Likely only four walls was the beginning. He then learns that unity is strength, and he takes unto himself a companion to strengthen the divine love within

his own soul and adding thereto the divine love given by the Creator to woman and retained by her in much greater purity than is possible by man as shown by the history of the world. These united powers or talents of both, elevate the home so that it is no longer just four walls, but is turned into a miniature of the house not made with hands. It is a place where he realizes the full reward for his labors, the place where ambition is ingrafted into his life, a place where he learns the benefits he will receive from knowledge; its power in protecting this asylum constructed for the helplessness of childhood, of old age, in illness, in grief, a shelter for all those he loves and that are near and dear to him. The place where the weary may seek

guarded repose and drop earthly mask to look with heavenly honesty into the true eyes of those he loves. Home to man is the place where the heart's dearest are garnered; where faith, mercy, peace, tenderness, self-sacrifice and kindness are cultivated in the soul of mankind. The home is the retreat that in a moment of need becomes a stronghold which the world may not meddle with or enter, if violated, destroyed or polluted by man will bring upon him a penalty more horrible than death. He can not be justified by ambition, conquest, church or national pride; no excuse will avert the penalty. I mention these as but a portion of the attributes that make home the earthly sanctuary for whose maintenance, fostering care and defense, all of

which its creators are indebted to the divine law of love. Remember, I do not speak of love in the limited sense of affection, but as to that divine law of love, that adhesive quality in nature that binds the universe together into one mass, gathering the scattered units of life into a oneness. Love is found in the animal, vegetable and mineral kingdom. Man has taken advantage of this knowledge in supplying his wants. He uses the knowledge in the formation of compounds he needs for promoting life.

Love is priceless and can not be purchased with money or earthly value. You must purchase it in kind and give the best that you have and it will come back to you many fold. Remember, you can not bestow divine love upon your-

self. Every one can see deceit except yourself.

LIFE'S MIRROR.

"There are loyal hearts, there are spirits
brave.

There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love and love to your life will flow,
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.

Give truth and your gift will be paid in kind,
And honor will honor meet,
And a smile that is sweet will surely find
A smile that is just as sweet.

For Life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have
And the best will come back to you."

CHAPTER IV.

WE LEARN THROUGH MENTAL SCIENCE HOW TO BUILD THE BODY.

“WHILE I LIVE.”

“Since it has been my lot to find,
At every parting of the road,
The helping hand of comrade kind,
To assist me with my heavy load ;
And since I have no gold to give,
And love alone must make amends,
My humble prayer is, while I live,
God make me worthy of my friends.”

Man's life upon the earth is a very short time for him to perform the labor of developing the mental talents given him by the Creator at the beginning. These talents are so small that he is given a body for the home of the

talents only large enough for the purpose. As he gathers and adds to the talents with mental food taken from the resources about him, he grows strong mentally and bodily, very rapidly and to hold his equal poise as at the beginning, his casement must be added to from time to time in harmony with his gathered talents. So his mother has supplied his body at the beginning and taught his mind to sustain him through the law of nature, thereby adding to this outer garment necessary in covering the delicate mechanism used in the gathering of mental talents from the network of richly laden harvest all about him.

The method of the process used by the mother and afterwards by the young under her teachings is

much like the bee gathering woodpulp to make a casement or cup for the honey. These little cups perform much the same purpose in protecting the honey as the body in protecting the intellectual parts of man. The properties come from the same source but through different channels; that is, from the earth. The methods are very different in extracting the products from the earth. The bee gathers the woodpulp direct from the decaying plant, working it into casements for the protection of the germ-life deposited for their own reproduction in the honey gathered from the very essence of plant life, while mankind gathers scientifically treated woodpulp from nature's laboratory. He consumes the plant or its fruits as

experience has taught him is the best for the body building. At first mankind consumed large quantities of animal food procured by the chase, and he afterwards domesticated the animal for his convenience. While the two processes are different, the difference is largely that the earth's products in one instance is longer in the manufacture than the other; the result is largely the same. I think it is safe to say that the body of mankind is of the earth when we analyze the source of the food he consumes; then we have it confirmed by divine records. We can see how this body is produced through the process of storing fibers in much the same way as was provided in our beginning through the mother, being added thereto until we behold a

fully grown man to be continually cared for under these laws of nature. The more direct from the soil, that is the nearer the product consumed in building the body of man is to the earth, the more perfect the tissues. The animal food consumed by man, while flavored with enticing juices that stimulate the appetite with an inclination to over feed, their consumption is not so conducive to the rapid development of the civilized man as food taken almost direct from the soil, like the fruits in plant life grown either in or above the ground. The chemical development from vegetable food in the machinery provided by nature for the growth of man's body is less taxed than from animal food as well as giving better results. In properly building the

organism of man's body which is very important for the reason that all life cells must be bedded with exactness and tension, so that the lower cells will distribute through the body and maintain their full intelligent force and properly gather intellectual talents from nature and add to those of the mind. By lax bedding in the body of the life cells man will become prematurely old, through the bedding process of the life cells if the casement should become diseased or overloaded by excessive feeding and it will effect the whole intelligent system in a greater or less degree according to the extent of the disturbance.

The fluids or flavors mixed with the solids taken in flesh furnish the lubrication for the body and

assist in the distribution of the solids to the parts needing additions and repairs.

Under the laws governing a healthy man, it is necessary that he be always well balanced in his bodily properties and his mental functions. If he fails in either, the other becomes abnormal or shrinks through nature's effort to balance the man and generally leads to a failure of a successful life.

Every intellectual cell linked by the Creator to a man's intelligence is necessary as a part of the machinery used in adding to his talents and every cell must be well and not over bedded to retain its function when it comes in contact with the great law of force; that is, in the contest mapped out by the Creator in this

battle of life. I am more and more impressed as I near the end of a long and healthy life, that man, to harvest a great crop of mental talents in the Creator's vineyard, is in need of every moment of his allotted three score and ten years to gather a full harvest. When his harvest season is shortened by his own acts or his neglect or even from his own ignorance, he passes into the great beyond with a short harvest account, a failure unfit to proceed. He is out of the orbit of the divine course, wandering without any control; no guide to show him the way. I am satisfied that as man climbs up the rungs of civilization, he will realize more and more in his struggles, how great the loss sustained through his shortened time upon earth, so

that the coming man will absolutely refuse to contribute his time to anything that will take from his mental work necessary for his development. The destruction of the physical stops the growth of the mental so far as can be seen by man, or a partial destruction of the physical greatly impairs the mental growth, the imparity loses the harmony.

Through the laboratory, scientists have discovered many things heretofore unknown to man, his connection with the earth, the proper food for body building, the purpose of the physical man and how to properly develop it with the mental. We also have learned through mental science how to build the body so that it will develop the mind into the civilized man instead of the

savage. Science has discovered that the evolution of man is not through selection any more than it is through light and dark or hot and cold or any other varying condition, but is worked out through the divine wisdom called mental force, carrying out a great divine plan of the Creator.

The tide of the minds of men ebbs and flows like the sea. The seventh wave often destroys many things accomplished by the workers in carrying out the divine plan and which must be done all over again, for man is under a law as fixed and unchanged in the final result as time itself. It is something like the law governing the seasons; the changing events make many hardships and give many pleasures. We know through mental reasoning, which

we sometimes call experience, that time will solve the most difficult problem if we use the force in our minds in an honest endeavor to overcome them. By the use of brute force or blind force, we often see men working under difficulties hard to surmount, not realizing that he has run counter with the laws of nature and his failure is for the reason that he is against an impenetrable wall. Then we blindly ask ourselves, why the short time is allotted to man for this life in which we must work out our successes; if it were for a thousand years we would do no better if we followed the same method. It is only a case of the "buried talent" we can only hope to return that which was given us without additions.

This great partnership between

mind and body is the joining link between heaven and earth, to be successfully connected both must perform their functions. The mind being the senior member, must perform the work of planning the business and directing the execution of all necessary acts that are required to be done in this life partnership with labor; the work must be so planned within the limit of the capacity of the combined members of the partnership. The work must be so planned for each day that the labor can be disposed of in a full day's work and laid away at the completion as well done. On the other hand, the duty of the junior partner which is endowed with the brawn, is to perform the work planned by his partner mind. He must do it well and labor with in-

dustury. Idle hours, pleasure, commercialism, dishonesty, debauchery and crime will produce failure in the purpose of the firm, or in the end absolute ruin. The business must be conducted under the Universal laws and when man's laws or even usage comes in conflict with the Universal they must be abrogated. Man has learned through the long experience recorded in the world's history that this firm, we know as man, to accomplish success must be as near perfect as possible in both mind and body. So when mind expects to accomplish a difficult task he must see to it that body is in condition to perform the labor, thus in developing the functions of the mind the mental units must be well seated in a healthy body. For this reason the

mind turns to the science of the laboratory to gain knowledge. He discovers that the food for the body comes from the earth and the more direct, the better the result for body building. He learns in this way that the fungus of some kinds give splendid results although produced over night. From this he learns that food taken from very near the earth gives splendid body fibre. The science of chemistry developed through mental labor is slowly solving the problem of tissue building according to the divine law. Man driven to the necessity of keeping both mind and body in order stop his development, learns that these delays will become vexatious if not serious on account of the short time for his development.

William Shakespeare has given a very good description of man's progress upon the earth and his trials. He says:

"All the world's a stage,
And all the men and women merely players ;
They have their exits and their entrances ;
And one man in his time plays many parts,
His acts being seven ages. At first the infant,

Mewling and puking in the nurse's arms.
Then the whining school boy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then a soldier

Full of strange oaths, and bearded like the pard,

Jealous in honor, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice

In fair round belly with good capon lined,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances ;

And so he plays his part. The sixth age
shifts

Into the lean and slippered pataloon,
With spectacles on nose and pouch on side;
His youthful hose, well saved, a world too
wide

For his shrunk shank; and his big manly
voice,

Turning again towards childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
A second childishness and mere oblivion."

The world may be a stage, but it can not always be at play or seek pleasure. There must be honest work to improve the seventh stage of man so that man will not return to the infant at the end. By careful thought the mental cells will remain almost as well bedded in the body at old age as it is at full development. The trouble comes from the neglect by the mind over the body. Again

man meets with two great difficulties in his work in this life to keep himself in perfect order. First, the thing we call sickness of both mind and body. We have advanced in the mastery of these ailments only through the school of experience. The rapidity of our development in this school depends wholly on the talents we possess at the beginning and the cultivation of its power and strength through thought. The termination of life through sickness brings about a mental dissolution and generally gives time for the adjustment of nature, although the occurrence may seemingly be premature.

Secondly. Violent dissolution of mind and body can not help from disarranging the fixed laws under which man is governed and

controlled while on the earth. How disastrous the effect I am unable to determine at this time, although I am satisfied that it does a very great injury and deflects him from his path. If it had been trifling we would not have had the command, "Thou shalt not kill." The result must be appalling, for the command makes no exception, not even in battle or in self defense. He who violates it must suffer the penalty. The Book of Revelations gives as a penalty, "He that killeth with the sword must be killed with the sword." This should be sufficient warning to mankind that the Creator does not approve of the violent dissolution of man in this school of experience. I have nothing but pity for the man sent out of this life, an unfinished

product, yea for the man responsible for the failure, whether he be prince or pauper, rich or poor, his loss is no one's gain.

War, war. There is no need of war. It is only to satisfy the greed of some one. Gold. How many men have lost their lives for the King's gold, or the King's greedy eye on gathering the crops off the neighbor's adjacent fields. It impresses me with the old Parable of Life:

“The fox once came near a very fine garden, where he beheld lofty trees laden with fruit that charmed the eye. Such a beautiful sight, added to his natural greediness, excited in him the desire of possession. He fain would taste the forbidden fruit, but a high wall stood between him and the object of his wishes. He went about in search of an entrance, and at last found an opening in the wall; but it was too small

for his big body. Unable to penetrate he had recourse to his usual cunning. He fasted three days and became sufficiently reduced to crawl through the small aperture. Having effected an entrance, he carelessly roved about in this delightful region; making free with its exquisite produce and feasting on its most rare and delicious fruit. He stayed for sometime and glutted his appetite, when a thought struck him, that it was possible that he might be observed, and in that case he should pay dearly for the enjoyed pleasure. He therefore retired to the place where he had entered and attempted to get out, but to his great consternation, he found his endeavors vain,—he had by indulgence grown so fat and plump that the same place would no more admit him.

‘I am in a fine predicament,’ said he to himself, ‘Suppose the master of the garden were now to come and call me to account, what would become of me? I see my only chance of escape is to fast and half starve myself.’ He did so with great reluctance, and after suffering hunger for three days, he with difficulty made his escape. As soon as he was

out of danger, he took a farewell view of the garden, the scene of his delight and trouble; and thus addressed it

“Garden; garden; thou art indeed charming and delightful, thy fruits are delicious and exquisite; but of what benefit are thou to me? What have I now for all my labor and cunning? Am I not lean as I was before?”

“It is even so with man. Naked comes he into the world—naked must he go out of it; and of all his toils and labor he can carry nothing with him, save the fruits of his righteousness.”

In this great world's war, nations are much slower than the fox in seeing the lesson of life. They should receive the warning before it is too late. The master of the garden is sure to return and render retribution.

Nations find it easy to get into war, but very hard to get out. Those left upon the battlefield never gain anything nor profit

by victory, although their country wins the day. They lose their chance, the universe loses them, it is a loss to their families and friends; although their masters may occupy the "garden" for a little while, until the great law of force drives them out, as a just judgment of the mind of mankind, for "he that leadeth into captivity shall go into captivity." This is an unbroken rule evidenced by the history of man on the globe, not only in history but nations are forewarned by writers and poets:

"Rome shall perish—write the word
In the blood that she has spilt;
Perish, hopeless and abhorred,
Deep in ruin as in guilt.
Rome, for empire far renowned,
Trample on a thousand states;
Soon her pride shall kiss the ground—
Hark; the Gaul is at her gates."

All nations that live by the sword must die by the sword is according to nature's laws and there is no escape. All things have an affirmative and a negative side, a dark and a light side of its life. This rule is never broken by nature. No day is so long and beautiful but that it must have its night. The magnet has two poles and so with all things in nature. It is the loadstone of life, the linking of the ethereal with the solids. There can be no divine creation that is not well balanced.

Mankind is the only living thing that has attempted to violate these fixed laws of nature. How successfully he has accomplished it no one but God himself can determine the effect upon the cosmos. Our knowledge is too

limited for us to fully determine beyond our limited knowledge. Some things we see man has done to upset his natural development. We see that war stops the reproduction of the very pick of a race, stopping the earth work of the male and leaving the female destitute and the home unprovided for and the coming generations stultified and dwarfed in mind and body. I never walk over a battlefield upon the ashes of the dead bodies left from the battle without feeling that here under my feet lie the bodies of the flower of their race. What has become of the minds of these men? Is this air loaded with the fragment of the minds which have been violently cast out of their body and shattered in bits upon the four winds of the universe,

the particles scattered and forced into many different cycles of the cosmos, apart and separated from each other, floating with others of the unfortunates, like a human nebula utterly disarranged as fixed by nature, each particle grasping at any luminous waves or radiating heat to gain their own in the network of chaos. Man knows not how long this fight must go on to regain their original units, that the mind of man may commence their life work anew. I see these monuments erected to mark these acts and deeds of valor, that the coming generations may know of the battle but not of their terrible sacrifice. I pray that these monuments may be of some assistance to the perished upon the battlefield for the location and the as-

sembling of their mental fragments blown asunder by these high explosives, that they may be a beacon light for their camp-fires at the great assembling of rank and file in reformation under divine laws. No one except the Creator can determine the time necessary to complete the work of repairing the destruction done to man. When they gain this knowledge wars will be at an end. Man has gained a slight insight into the effect of high explosives upon the mind through the unsurpassed tests made in this war and how the mind is disturbed even in soldiers escaping compact with the explosives, the effect above being from concussion and in many cases the mind is never restored as far as can be seen in this life. As man grows stronger

mentally he will be very reluctant to give so much even for his country. Is pollution or self-preservation, the divine essence of the mind?

LIFE'S ENDEAVOR.

“I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.”

CHAPTER V.

THE DEVELOPMENT OF OUR PROGENITORS.

Back in the early ages of man's existence upon the earth he lived in the mountains, which was natural for his own self-protection. He had not yet learned to protect himself from his enemy, so he was compelled to live in caves in the mountains, that being the easiest place for his protection from wild beasts and a safe dwelling-place. As a cave-dweller he could easily protect his young from being destroyed in their tender years. This kind of a dwelling place in the wilds of the earth

was near to the game on which he depended for sustenance for himself and family. His intelligence was of a low order and what he possessed was almost useless through the terrible fear that overcame him. His knowledge was limited to the first instructions, without culture but as nature gave them; just a savage man, little above his neighbors, the wild beasts of the earth. On these wild beasts he must rely for food. The washing of the mountains by storms carried away the fertile soil and left no vegetation to supply him with food. He had not yet learned of these provisions of nature, so he learned to rely alone upon flesh of the animals for his food and their skins for his clothing to protect him from the rigorous elements about

him in the winter. Through these habits of sustaining his body by preying upon the beasts of the mountains they became afraid and treated man as a deadly enemy. They avoided him as best they could and from this fear, man found his food more difficult to obtain and at times he was hungry and half starved. From this he was forced to resort to his mind for assistance. He made pits and traps that he might increase his capacity for securing food for if he did not, he must go hungry. This started his mind to work and as it solved these difficult problems it became stronger, reason came to him and consumed his fear and he was a stronger man in mind and body. His intelligence produced ambition and love within his heart;

ambition brought a desire to better his condition and to do something for those he loved. To satisfy these desires he left the limited territory he was accustomed to follow through the mountains and the shadows and traveled out into the valley and sunlight.

The marks of these old dwelling places have not been entirely obliterated even to this day. They are yet to be seen in a number of places upon the earth and are a monumental history, an open book to teach the coming generations the lesson of development made by their progenitors.

After the cave dwelling period had passed man seemed to take on a new life in mind and body. That is, he apparently commenced the development of himself after his changed conditions

of life, not alone in body by the use of mixed foods, but he grew strong mentally, through the seed of the Creator within him, the only link whereby he may connect with the cycle about his Creator. This embryo generative atom is joined with this parent cycle. I might say, something like a key is fastened to a great key ring by the little ring head, these heads representing the intelligent cycle within man made up of the long line of cells which controls his senses and are connected with those of his Creator. It is possible that his intelligent cycle may be of such low order or so imperfect that the connection is never properly made with the cycle about the Creator, no matter how heavily charged the parent cycle is with magnetism.

This condition seemed to exist for a long time, this dormant state in man. Then it came quickly to life under proper conditions like the dormant seed in vegetable life after a warm rain, as man's intellect is warmed through the development of the connecting cells of his mental powers, completing the cycle of the mind at its highest unit the seed of God imbedded in man for the germination of his wisdom, we have a working plant for man's development.

The seed of God does not mean that man is a God any more than the acorn is the great oak tree, The acorn being the seed of the oak tree, is given the opportunity of developing into a like tree. So with man's intelligence, being crowned by the seed of God, although it is a very diminutive

part, he is given the opportunity to develop into a God.

How long it will take man to develop into a God, I am unable to determine. It depends upon the circumference of the circle around the God head, although I feel satisfied that it is a long time to work by the most direct route. This I can determine by nature's laws that are all about me, as the seeds, especially those that take such a long time for their development, like the great forest that are still in course of development, and generation after generation of men pass before they attain their full growth that they may be turned to a lasting and useful purpose in the development of a civilized earth. These laws I know from personal experience, by watching the operation of the

law, although the result is not everlasting in the product obtained. It is vastly more perfect than the plants that are so tender that they are destroyed by the changing seasons. From this I assume that the seed of God, from which is to grow an everlasting man into an image of God, the task being so great it must be under and by a long process of development to build an everlasting mind. If in the building of an image of the Creator time is not required in such a gigantic undertaking, it would be a violation of all other of nature's laws on development. When I compare the gigantic distance between God and the average man I realize that it must take time and labor to accomplish the divine purpose, and then it will be in

harmony with the other laws of nature we see every day all about us in all life.

We can see, as a natural result of man's progress, in body and mental development, his confidence in himself grew so that he left his abode and wandered into the rich valley at the foot of the mountains. These valleys man found laden with fruits of all kind. He found from experience that they would sustain life; that he could live upon them and that they were obtainable with much less danger of losing his own life than he was under while chasing the wild beast of the mountain.

These pleasant surroundings induced him to tarry in this nature's garden before he returned to the mountains. The longer he remained the better he liked the

surroundings. He felt more secure from danger and also gathered the benefits produced from the washings of the best soil from the deposits of years in the mountains and washed into the valley below. He learned by digress how to prepare a home in the valley lands, at first by burrowing in the earth, and then later he learned to protect himself and family by building barriers about his dwelling place, which soon developed into a house. The comforts and conveniences were added to this house as the man's mind developed in his battle with the elements, so that he was able to solve the problems of life as he came in contact with them. These lessons of the mind stimulated and started the growth of the seed of God within him until it

was not long before this divine ambition developed to such an extent, that man asked himself to whom he was indebted for all these rich gifts bestowed upon him through nature. Who was the Creator? The mind had not yet attained the power to solve the problem from the divine atom within him; that is through the master cell in his own body. He could realize there must be a Creator, but he had been unable to find Him. Man doubtless conducted an extensive investigation seeking a Creator. The largest object by sight and the one of which he was able to learn very little, was the sun, so that he was not long in this field of life until man became a Sun worshipper. The sun was an object he could see and vaguely comprehend with

his infant mind. He could see the warm effect upon plant life, and from this he reasoned that if the sun could stimulate the plant into life, it must have a live effect on man. So at the coming of the sun each day he faced it with adoration and devotion, praying to be blessed for another day. This established the custom of the sun rise meetings and the building of the open temple for worship. This was necessary so that all of the congregation could see the sun rise without their view being obstructed, it being impossible in a covered temple. We learn of these temples in history, their existence and of their passing. It has been said that the sun worshippers faced the East in their congregation at the time of worship, facing the rising sun, their

object God. No one except the presiding priest dared to turn his back upon God, and he, only while conducting the services. This mode of worship did not long satisfy the man with the expanding seed of God within him. He cast about for some other solution of the great question of the Creation, while his brother with the dormant seed was content. Thus man drifted into many channels of worship. He had not yet attained sufficient mental or divine development to see the broad highway of enlightenment and came to the erroneous conclusion that the way was a very narrow one and so taught all he came in contact. From this he turned the broad divine highway into commercial channels until it became so intolerable that God was com-

pelled to send a warning through Christ, to all mankind to turn aside from the commercial method of enslaving man through greed for commercial power back into the broad highway that leads mankind into a higher civilization and prepares him for life eternal.

It has taken some thousand of years to grind away the carnivorous teeth of man that he brought out of the mountains with him and they have not yet disappeared in all mankind and will not likely be ground away for many thousand years to come.

“So many Gods, so many creeds,
So many paths that wind and wind;
When just the art of being kind
Is all the sad world needs.”

CHAPTER VI.

REVIEWING THE PROCESS OF TURN- ING ANIMAL LIFE TO THE USE OF MAN.

After man had become well settled in the broader field opened up for his development, he became scattered into tribes and classes. Some were formed in search of knowledge, others from the determination to remain in their original state, others from the desire for earthly gain. All these three classes have thrived with the the aging of the earth. I think the last class has outgrown all others. The use of their carnivorous teeth, intended for use against the beasts of the earth,

they readily turned against their fellowman who came in the way and retarded their greed for gain. We learn from the world's history how well they have succeeded, from the crimes upon its pages. None of these crimes are divine rewards but are only approved by man's self-made laws in direct conflict with the divine. If they had not been in conflict or if they had been according to the divine laws, Babylon would be standing today as well as many other cities of like kind. But by their construction upon greed they crumbled under the divine laws and left no marks except bloodstains upon man's pages of history. The divine purpose of man's creation was not for him to organize great bands of murderers to slaughter his fellowmen that might come in

conflict with his commercial plans he may have mapped out for his followers to gain earthly power. Apparently these plans may have succeeded for a time by the payment in the loss of mental powers but are too great for the value received. The loading of brute force upon his followers by such violation of the divine laws, must be repaid in long time at labor to place all back in the mental zone they formally occupied.

When man came down out of the mountains he stood as if in the light of God's countenance. All about him was just the things he needed to sustain life and plenty of it until he commenced to multiply faster than the uncultivated soil could produce. Then it was necessary for him to labor to increase the supply of food. He

was very reluctant to earn his bread by the sweat of his face and cast about him for assistance. This assistance he found in the beasts of the earth. From this necessity he domesticated some of the animals he found; others he found impossible to domesticate. All of the animals that would not submit to his direction retained a full set of carnivorous teeth and lived upon flesh alone, with a very few exceptions. Man soon found that the animal that lived on the products grown from the earth were much more tractable than the carnivorous beast. This development work done by man in the domesticating of wild beast has been a very interesting task both mentally and physically. After the capture, the task of forcing to man's commands the

will of the captive, is undertaken. The wild horse was trained to carry his master many miles farther in the day's travel than possible for him to cover on foot. By this assistance the range of man was extended over the earth. To extend the power of the horse, man looked to the breeding and development of his speed, so that the horse has carried man miles from his home. In fact the horse has carried man around the earth, in business and in war. His noble body has responded for any use man has desired, in shape and in form to accomplish any purpose man wishes to accomplish. The same can be said of the bovine or ox. While he has no qualities of speed, the bovine supplies many wants for man unattainable by the horse. His field of usefulness

is very large and his body has yielded to man's shaping into the form desired. All animals that have submitted to domestication, have been developed in body to fulfill the purpose of man's needs. Thus far the development is in harmony with the divine laws. On the other hand, while man has worked successfully in developing the body of animal, he has utterly failed to develop the mind. The domesticated animal has no advantage mentally over his wild brother, other than the habit of doing certain things over and over again until it is fixed as by instinct. Man has never been able to teach any animal to reason, talk or apply its mind to the solution of any task. We can only conclude that the seed of God is absent within the circle of their

life cells, that they are not connected with the magic circle about the Creator of the universe; that the purpose of the animal is to serve those who possess the seed of God, and can never be connected with the divine mind in that great plan of uplifting into a higher life. Therefore, when man has once received the seed of God, it is impossible under the divine laws to fall into a life as limited as animal life. He must go on or remain in a dwarfed condition unfit to influence the mental course. How important it is for every man to make the effort to start the growth of the divine seed within him. Shall he leave it dormant in the casement until his eyes shall be opened, like some mountain avalanche that uncovers seed buried for thousands of

years and exposes them to the rain and warm sunlight for their development. All hope that the law of nature will give this enduring power to the precious gift possessed by every human being and that it will never be lost, a thing so priceless and which can only be used by the possessor and can never be cultivated by proxy. I hope it will never decay and that we may be given another opportunity to follow the divine law if we fail in this life. The animal seems under nature's laws, to be limited to a life and at the end to be annulled like the tender plant at freezing, but as to man, his life on the earth is in a hot bed, for his starting on a life eternal, of which we see strong evidence in nature's laws.

CHAPTER VII

EARTH'S HISTORIC PANORAMA.

A MILE WITH ME.

"O who will walk a mile with me
Along life's merry way?
A comrade blithe and full of glee,
Who dares to laugh out loud and free,
And let his frolic fancy play,
Like a happy child through the flowers gay
That fill the field and fringe the way
Where he walks a mile with me.

And who will walk a mile with me
Along life's weary way?
A friend whose heart has eyes to see
The stars shine out o'er the darkening lea,
And the quiet rest at the end of the day—
A friend who knows and dares to say
The brave, sweet words that cheer the way
Where he walks a mile with me.

With such a comrade, such a friend,
I fain would walk till journey's end,
Through summer sunshine, winter rain,
And then? Farewell, we shall meet again.

I see a time upon the earth when the lands now so crowded by man and ornamented with his labor, were uncultivated wastes and inhabited alone by the brute creation. No ray of human intellect lighted the scene, although life was abundant; none of God's creatures comprehended a Creator. This fact has long since been confirmed by divine revelation and severe investigations of the geologist.

I see the coming of man. The extending of our view to the globe. We have the Caucasian or Iranian occupying a territory on one side, dividing the continent of Asia, a line running from west

to east in the direction of the longest diameter of the Euxine, passing at first along the chain of Caucasus, dividing the Caspian, going along the Oxus nearly to the source of that river, thence turning to the southeast and following the direction of the Himalaya range and descending to the Gulf of Bengal; on the other side the Mongol or Turanian.

I see to the south of the Mediterranean Sea the negro tribes. I see these subdivisions follow through various occupations and climatic influences and affection, as it is borne out in plant life.

I see the same effect in animal life, from which I must conclude that the law is a divine law, elevating not only man but the whole globe in varying degrees, subject to the changing condi-

tions. The mineral life changes much slower than plant life, as the surrounding conditions move slow in one and rapid in the other. In man, those who occupied the fairest, most fertile and temperate sections of the world developed faster.

I see man scattered into tribes like a delta of a great river coming together in the sea to be remixed into one great mass.

I see races of men gone before, the fragments of which blending in the ones following.

I see them ascending into a higher intelligence by way of a slow and ragged path, part of the mass becoming cultured savages and a part civilized men. The latter gaining on the former under a slow but sure process.

I see under varied conditions

and influences, the people of these three great subdivisions developed under different methods. Part have been slow to separate from the habits of the original population of barbarous nomads, whose former existence was similar to the Bushman of Australia of the present day.

I see the superior tribes, some grown strong mentally, others physically, conquerors of the weak. The uncivilized negro and the semi-civilized Mongol were inhabitants of the earth when the first of the Caucasians were ushered into the world and is so proved by sacred history, which gives the age of each of Adam's antedeluvian descendants, in direct line, thus computing the time which elapsed between the birth of Adam and the Noah deluge.

As I see, Adam was the first civilized man working with power of the mind over body, or the breaking away from brute force dormant in man up to that period.

I see the hand of man changing and shaping sacred history to conform to his diabolical ideas or commercial whims.

I see man building a God after his own image instead of developing himself into the image of God, until the world is full of fanatic Gods, the innocent not knowing whom to follow as their doctrines are so far and wide apart.

I see a time when the breath of Boreas was less to blame for the scattering of the tribes of man than the sword.

I see men formed into great murderous bands for commercial conquest instead of promoting

the uplifting of man through the divine laws.

I see a time extending through the history of men upon the earth when the flower of the civilized men was almost wiped out by these organized murderous bands under the guise of patriotism.

I see the patient toil of the survivors and the offspring of the destroyed, working to rebuild civilization so desperately attacked by savage man.

I see a time coming when the savage man grows too small in numbers to impoverish the ranks of the civilized man, and then the divine plan will be developed with great rapidity.

My understanding of the meaning of civilized man is the man who makes the effort to develop the seed of God within him-

self, to the best of his knowledge, under the divine plan and to do unto others as he would have others do unto him.

I see a time when the wild bushman tribes battle with and among themselves and scatter over the face of the earth and form themselves into new tribes under different climatic conditions, their skins gathering tints from the air, like the flowers in nature, some delicate tints like the rose, others like the tan.

I see in time men from absolutely the same origin and with the same seed deposited by the Creator look at each other as if of different species.

I see the only difference in these tribes of men, recognized by the Creator, is the mental culture which is the growth of the seed of

God within them and his hygienic treatment of the body.

I see at the beginning God placing his seed at the head of the intellectual cells in man's body and granting man full power to develop the growth of this seed into the image of God.

I see man blindly sublet the development of this precious seed to another without regard to its sacred trust, turning his labors to the gathering of the commercial harvest of the earth or neglecting both through a wasted life.

I see mankind teaching their offspring to fear the death of the body by starvation when the culture of the mind would open the eyes to the rich harvest all about them and ungathered, awaiting the mental harvesters.

I see men pass out of this life

with the seed of God unsprouted in the body as a beast of burden, with nothing but the lower cells or feeding cells in use and unconnected with the parent cell.

I see that it matters not whether man's abode is north or south of the Himalayas or south of the Mediterranean Sea, he is the recipient of the gift from God of his divine seed, the gift is made whether he cultivates the divine essence or not, the neglect is his personal loss.

I see men conducting temples established by the disciples of Christ, or the offspring of these established sanctuaries, in open violation of the very essence of Christ's teachings. Poor, blind mankind can not they see that the endowment is a personal one and without price or mediation. "And

Jesus went into the temple of God and cast out all of them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, it is written, 'my house shall be called the house of prayer, but ye have made it a den of thieves.' And the blind and the lame came to him in the temple; and he healed them." The true temple of God is opened to all mankind regardless of human classification or race.

I see a time coming when the temple will be equipped with sanitary bath and clean white robes for the worshipers that all men may be seated side by side on comfortable undecorated seats without regard to class or bodily plumage, fulfilling an aim to

stimulate the growth of the seed of God within them, that hallowed glory which opens the broad road traveled by mankind to their elevated mental state and to safeguard them as by a screen, from the byways traveled by savage man in seeking the gold of the earth gathered by others.

I see the orthodox followers of Moses, through his hygienic teaching, succeed over all other races of men although they are scattered to the four parts of the earth and surrounded with opposing influences, they have grown in mental power, especially excelling their kinsmen, the followers of Mahomet, who have not been affected with the difficulties of migratory influences. The advantage is in depending more on the mind as the working power than that obtained by brawn.

It does not seem strange that a race must be enslaved to force upon them the necessity of developing the mind to meet difficulties. While the body is controlled by the master, the mind is at work formulating a plan to extract himself from the difficulties he finds overcoming his whole being, diverting his course of life from the eternal. It does seem that man would reason when forced to use both mind and body to keep himself out of voluntary slavery, thus leaving his mind dormant and using his body to serve the man who does his thinking, if the service is not in a direct way it is in an indirect way, for he is using less than half his power in his earth work, that he should claim his own and not go through the world like an ox.

I see a time at an early period of man's habitation upon the earth when some one discovered the power and diligently set himself at work developing his own mind and became so advanced over his followers that he was looked upon by them as divine, thus he created a following or a tribe for himself and dividing the parent body, his followers became a distinct tribe of men. Through his mental powers he influenced them not only to labor for him but they adopted his peculiarities and his tribe became different from other tribes and known in time as a race of men, not for their superior knowledge but on account of their peculiar traits, the master retaining the power of the mind for himself, very seldom being a teacher of the development of the

mind to his followers, so that it is easy to see how tribes and nations are formed with so little mental development. If the master had dropped the commercial end and become a teacher of mental development his lessons would have made masters of all of his followers. Develop the minds of men and they become self-governing, following the broad highway created by God for mankind to travel on his journey back into the high estate from which he has fallen.

I see, through the improvement made under mental development, the improvement of the law of the elective affinity, which we feel largely by the sense of the touch, it being the binding cord of family ties and which have been so often cut through long ages

passed down to the present, by social commercial ambitions. This enemy will only be eradicated through mental culture which is now almost at hand and when once seated in the mind will elevate civilization to a very great height.

I see a time upon the earth, that man gains mental development without the greed and desire for power over his fellowmen and is satisfied to become a mental teacher without gain, while these come long periods apart, their work is lasting and founded on truths. This class is very small but their work is very large and extends into many tribes and nations. Their teachings tend to elevate mankind for good and noble acts. Their development is the divine seed of God coming to its own.

I see the terrible effect of war directed by man with mental development, who has retained his greed for power and gain over the products of the earth, especially the fertile fields, the rich coal beds and all other rich deposits of ore in the earth, that his nation may outclass his neighboring nation or be able to throw a pittance to his surviving followers, with a monument for the dead.

I see the true sufferers of war standing beside the monument erected on the battlefield to the memory of the destroyed, in her widow's garb, praying that this great calamity on mankind may be quickly dissolved by a return to the normal, or in her devastated home caring for the remains of her family, likely with a maimed husband or son to care for

the balance of their lives. She is the true mental giant of civilization, the power sealing the contents into one mass; on her it rested from the first, no civilization could have been built by man alone. The world has had a few highly developed men but it has been filled by highly developed women. She started the structure in the cradle, her mind has grasped mental development much faster than her companion, likely for the reason that she has been much enslaved through the nature of her occupations; she is the rock upon which civilization stands. She must mend the rents caused by war in the ranks of civilization. She must and will teach the coming generation the horrors of war and of its terrible effects on the destroyed under the

present methods. She must teach them of the long years required to return the mental balance to its normal condition, that humanity may march again on the divine highway. Mothers may have bravely given up their loved ones when under a mistaken patriotism or an excited moment, but in her silent hours she sees the wrong done and commences to right it in the sanctuary of the cradle.

I see in the future, the earth pass as if into the hollow of God's hand and as from his breath, miasma blown from the earth's surface directed through mental science permitting mankind to inhabit all parts of the earth even into its tropics, thereby blending all races and tribes of men in one vast melting pot and assembling

them into a oneness of God's people, pursuing their mental development under a highly sanitary condition of the body, unattainable by man's agreement or treaty vows, which can be broken at any childish whim. Through the laboratory of science man is being prepared for mental and physical work in all climates, with the proper sanitary surroundings, he can continue his mental development as well in one part of the earth as another. The tribes are reunited through the removal of the cause that scattered them.

In the development of mankind we may legitimately borrow some glimmering of light by the contemplation of the mode in which the Creator has been operating under analogous combinations of

circumstances. From the law of progress in creation, established and confirmed, as it is by all the vitalities that have successively come into existence from the beginning, we may fairly infer that when different races of men have appeared on the earth, those of the lower development have preceded those of the higher and more perfect organization. The advance in the procession of life has ever been upward. The history of mankind generally upholds this law of nature, the divine plan of creation. All that has taken place on the earth, within the knowledge of man, testifies that the inferior is ever receding and ultimately fades away in the presence of the superior race.

CHAPTER VIII

SEEING MANKIND CLIMB UP THE RUNGS TO THE BROAD FIELDS OF RELIGION BY MANY SHRINES.

I see, in the material world, the operations of the laws of nature are constantly disturbed, and will expect to find in the mental world disturbances equally active. Such aberrations proceed in both instances, from minor laws, which at particular points meet the larger laws, and thus alter their normal action. Of this, the effect of the climate affords the most striking example, feelings, views and reasoning. This is a law pregnant with great results; it is

connected with those important mechanical resources in nature, the composition and resolution of force; no one acquainted with the evidence on which it stands ever thought of questioning its truth. Still, and although the results of the law are incessantly disturbed, the law itself remains intact. Man's anxiety about his future state has induced him to leave some records of his experience and for the guidance of the coming generations. These testimonials show the effect of climatic disturbances, and mental development surrounding the instructor at the time of his teaching.

The progress made by man in work upon the earth has come down to us through his religion or governing powers assumed over his fellowman, history has given

us little else to determine how he has grown from the savage into a better man. We have no history of the plain or common man's achievements, his influence upon society, what part he has performed. We know nothing. We must assume from his absence in history, that the common man in all ages of the world, was either a commercial slave, a military slave or a church slave, one of the three. As so little is mentioned in history of commerce I am inclined to think that commerce must have been the master of the other two so often mentioned in history, which condition is easy for us to conclude from the part taken in the period through which we have had our own personal experience. That at all times commerce must have been the power behind

man's throne and had much to do with directing the church other than the spiritual benefits received by the members for their own elevation; that is, the church has been used at times to gather the people's earnings in money centers far from the donor's domicile; in fact, too far from him to receive any benefits either through the society in which he lives or to him spiritually. Donations made out of man's earnings to societies formed for spiritual uplifting must be an investment on some permanent lines, whereby the society fund when planted will gather a harvest of the same spirit kind as in the donor's spirit mind at the time, and not allowed to drift into commercial channels through investment or beautiful architecture in foreign lands. I

do not make this as a charge against the church of a deliberate wrong, but as the result of following a custom of an ancient religion, when the natives believed that the head of the church was the Supreme Being; although it is still practiced, the people have grown too enlightened to further believe it. What mankind wants is more light and they are going to have it and are willing to work for this great divine blessing. What one expects in return for his contribution is to be taught of his Creator and the wonderful lessons of an everlasting life. When he learns this, you have left him in the broad highway of life, without any knowledge of the great laws of his Creator and how he is governed by these fixed laws. He is in almost as bad a

state as he was before, if he is unable to further contribute. There he stands without a guide or helping hand, his offspring without a teacher. Chance! A time may come when the seed of the Creator within him may develop to such an extent that he will see the way and lead himself and his offspring along the Creator's highway, without further assistance from mankind. This is a great danger in the pathway of the future church. The church must render full value to the highly civilized man in the congregation, for they will be composed of both rich and poor.

Let us look into archaeology to see what we can find, when the poor and common man's troubles commenced and how he has been treated as a silent factor in the

world's development and so little credit given by the historian. I assume that the common man was so generally used as a slave of commerce and a bullet stopper in war and a small unit in church, that he held no place in history. Let us take Confucius, the celebrated Chinese philosopher, as his teachings are the same as practiced by the Chinese people before the building of the Great Wall and fully put in force after the completion of the wall of China.

Confucianism. Properly, the ethico-political system taught by him. He sought unsuccessfully to remedy the degeneracy and oppressions of his time, and to secure peace and prosperity to the empire, by the spread of learning and the inculcation of virtue, setting up as models to imitate, the

ancient kings, Yao and Shun, about 2356-2204 B. C., who by their virtue and the force of their individual character, were said to have removed evil, poverty and ignorance from the empire. The system of Confucius was essentially mundane in its methods and aims, being based upon the proper discharge of the duties involved in the five relationships of life, namely: those of prince and subject, parent and child, brother and brother, husband and wife, and friend and friend. By many Confucianism is called one of the three religions of China, the others being Taoism and Buddhism. In this sense the term includes both the Confucian scheme of ethics and statecraft and the ancient native religion, for which the name Simism has been pro-

posed, existent in China from the dawn of Chinese history and still observed as the state religion. In this sense the term also includes both the Confucian scheme of ethics and statecraft and the ancient native religion (for which the Simism has been proposed) existent in China from the dawn of Chinese history, and still observed as the Supreme Being (Shang-ti), the emperor on behalf of the people; (2) the worship of "the host of spirits," as the gods of the winds, of the rivers, of the mountains, the grain, etc., by the officials and dignitaries; and (3) the observance of ancestral worship and filial by all. The Doctrine of the Mean by Confucius, I will give in part from the translation by James Legge in "Chinese Classics."

“That Heaven has conferred is called the Nature; an accordance with this nature is called The Path of Duty; the regulation of this path is called instruction. The Path may not be left for an instant. If it could be left it would not be the path. Chung-in said, ‘The superior man embodies the course of the mean; the mean man acts contrary to the course of the mean. On this account the superior man does not wait till he sees things, to be cautious, nor till he hears things to be apprehensive. There is nothing more visible than what is secret, and nothing more manifest than what is minute, therefore, the superior man is watchful over himself when he is alone.

“The master said: ‘There was Shun; he indeed was greatly wise!

Shun loved to question others, and to study their words, though they might be shallow. He concealed what was bad in them and displayed what was good. He took hold of their two extremes, determined the mean and employed it in his government of the people. It was by this that he was Shun.'

While there is no stirring of pleasure, anger, sorrow or joy, the mind may be said to be in a state of EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of Harmony. This equilibrium is the great root from which grow all the human acting in the world, and this Harmony is the universal path which they all should pursue.

Let the state of Equilibrium and Harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.

Chung-na said: "The superior man embodies the course of the mean; the mean man acts contrary to the course of the mean."

"The superior man embodying the course of the mean is because he is a superior man, and so always maintain the mean. The mean man's acting contrary to the course of the mean is because he is a mean man and has no caution.

"The master said, Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practice it. The Master said,

I know how it is that the path of the mean is not walked in. The knowing go beyond it and the stupid do not come up with it. I know how it is that the path of the mean is not understood; the men of talents and virtue go beyond it, and the worthless do not come up with it."

"There is nobody but eats and drinks. But they are few who can distinguish flavors."

"To show forbearance and gentleness in teaching others; and not to revenge unreasonable conduct; this is the energy of Southern regions, and the good man makes it his study

"To lie under arms; and meet death without regret; this is the energy of Northern regions, and the forceful make it their study.

"Therefore, the superior man

cultivates a friendly harmony without being weak. How firm is he in his energy! He stands erect in the middle, without inclining to either side. How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement. How firm he is in his energy! When bad principles prevail in the country, he maintains his course to death without changing. To live in obscurity, and yet practice wonders, in order to be mentioned with honor in future ages; this is what I do not do. Great as heaven and earth are, men still find some things in them with which to be dissatisfied. Thus it is, that were the superior man to speak of his way in all its greatness, nothing in the world would be

found able to embrace it, and were he to speak of it in its minuteness, nothing in the world would be found able to split it."

"The way of the superior man may be found, in its simple elements, in the intercourse of common men and women; but in its utmost reaches it shines brightly through heaven and earth. The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course can not be considered the path. When one cultivates to the utmost the principles of his nature, and exercises them and the principles of reciprocity, he is not far from the path. What you do not like, when done to yourself, do not do to others."

"In the way of the superior man

there are four things, to not one of which have I as yet attained. To serve my father as I would require my son to serve me; to this I have not attained. To serve my prince as I would require my minister to serve me; to this I have not attained. To set the example of behaving to a friend as I would require him to behave to me; to this I have not attained. Earnest in practicing the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man dares not but exert himself; and, if in his words, he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words; is it not just an entire sincerity which marks the superior man?"

“The superior man does what is proper to the station in which he is; he does not desire to go beyond this. In a position of wealth and honor, he does what is proper to a position of wealth and honor. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself. In a high position, he does not treat with contempt his inferiors. In a low situation, he does not court the favor of his superiors. He rectifies himself, and seeks for nothing from others, so that he

has no dissatisfactions. He does not murmur against heaven, nor grumble against men. Thus it is that the superior man is quiet and calm, waiting for the appointment of Heaven, while the mean man walks in dangerous paths, looking for lucky occurrences."

"Happy union with wife and children is like the music of lutes and harps. When there is concord among brethren, the harmony is delightful and enduring. Thus may you regulate your family, and enjoy the pleasure of your wife and children."

"How abundantly do spiritual beings display the powers that belong to them. We look for them, but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them.

The approaches of the spirits, you can not surmise; and can you treat them with indifference? Such is the manifestations of what is minute! Such is the impossibility of what is minute! Such is the impossibility of repressing the outgoing of sincerity."

"How greatly filial was Shun! His virtues was that of a sage; his dignity was the imperial throne; his riches were all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants preserved the sacrifices to him. The admirable, amiable prince displayed conspicuously his excelling virtue, adjusting his people and adjusting his officers. Therefore, he received from Heaven the emoluments of dignity. It protected him, as-

sisted him, decreed him the throne; sending from Heaven these favors, as it were, repeatedly. We may say, therefore, that he who is greatly virtuous will be sure to receive the appointment of Heaven."

Confucius lived and gathered his philosophy from the Rulers of the Chinese people. Little credit was given to the mean man.

For the purpose of establishing a perfect society, the authorities deemed it necessary to relieve the government from the degrading and contaminating influence of the common or mean man before China could hope to become a Heaven on earth. The Himalaya Mountains and the desert not being sufficient to hold them back after being cast out, it became necessary to build the great wall

of China to assist in driving them away after they were condemned and taken to the other side of the wall, which the authorities could guard much easier than through the mountain passes into India and likely they became the followers of Buddha whose teachings bear some striking resemblance to those of Confucius, although he advocates greater personal sacrifice.

The dogmas of Confucius were practiced by the Chinese people as far back as their ancient history is recorded, many years before the establishment of a civilization in Babylonia. The Chinese people in a very ancient time in their civilization gained a crude knowledge of navigation, especially as to coastwise travel. Their long shore line made it a

necessity in this early civilization, thus they became the ancient mariner in truth.

The banished from the temperate zone of China, the bright sunshine and her beautiful flowers, found themselves in a very cold and lonely place outside of the great wall of China. This country, now called Siberia in Northern Asia, they found unfit for habitation for those who had become accustomed to the ancient civilization of China and its climate, they were unprepared for the rigors of the Siberian winters. Those who did not escape through the Himalaya Mountains into India pressed on eastward to the sea. From their experience in navigation they prepared to extract themselves from their banishment by the sea. A part fol-

lowing the coast line south and working their way along shore, avoiding recapture until they came to the African Continent, and meeting no resistance, they followed the Red Sea and inhabited the valley of the Nile, where they formed the Egyptian civilization known in history. The balance of the people that traveled to the east, probably more timid than the others, from fear of recapture traveled east by boat through the Behring Sea, along what we call the Aleutian Islands, to the shores of the American Continent, thence south along the American shores until they came to a very mild climate in Central America, where they found rich fruits to sustain life. Here they proceeded to build and establish their civilization, the remnants

of which were found by Cortez on his invasion of Mexico. The architecture, the stucco work, the arts are direct evidence that they are from the same race. The balance of these banished people that withstood the rigor of the Siberian climate passed to the west through the mountain ranges to the fertile valley of the Euphrates river in Babylonia, where they joined with Adam in forming the Babylonian civilization.

Under the "Doctrines of the Mean," all who did not accept it as the law of the "Heavens," and without a Creator were held by Confucius and his followers as "Barbarious" and unfit subjects for China. This view was fostered until a very recent date. The Great Wall of China is the wonder of the world, and took long years

and years of labor and patience to complete the erection. It is the largest artificial structure on the face of the earth, a barrier extending for about fifteen hundred miles in the north of China proper, of which it partly forms the boundary. Its western end is in the deserts of Central Asia, a desert destructive to life, its eastern boundary reaches the sea to the north eastward of Peking. The explanation by the Chinese rulers for the erection, it was to be a barrier against the barbarous tribes. While the commencement of its erection is unknown to the world, it is known to be in existence two hundred fourteen years B. C. It is carried over height and hollow and avoided no inequality of the ground, reaching in one place the height of five

thousand feet above the sea. Earth, gravel, brick and stone were used in its construction, and in some places it is much more substantial than in others. Its greatest average height, including the parapet on its top, is about fifty feet, and it is strengthened by towers at regular distances. On inspection of this great structure one is impressed, that the progenitors of the architects of the world must have been instructed at this great school. The lesson we learn from the "Doctrine of the Mean" is the impossibility of elevating a civilization by the process of elimination. Under such a process you eliminate the progressive minds and leave the civilization dormant. This position is confirmed by Confucius when he says:

“There was Shun; he indeed was greatly wise! Shun loved to question others, and to study their words, though they might be shallow. He concealed what was bad in them and displayed what was good. He took hold of their two extremes, determined the mean, and employed it in his government of the people. It was by this that he was Shun.” He further says, “There is nobody but eats and drinks. But they are few who can distinguish flavors.” Otherwise but few that can judge.

Under the teachings of Confucius the Chinese have long been an honorable and honest people in spite of their exclusive ideas and practice. “To show forbearance and gentleness in teaching others and not to avenge unreasonable conduct.” “When one cultivates

to the utmost the principles of his nature, and exercises them on the principles of reciprocity, he is not far from the path." And further, "To set the example in behaving to a friend, as I would require him to behave to me." I mention these, a few of the beautiful lessons of Confucius which, if followed would make any man better and wiser. Many of these lessons have some resemblance to those taught by Christ and still very different as no mention is made of a Creator.

Buddha in his teachings gathered much from Confucius philosophy. Buddha, "The Wise" or the Enlightened, the sacred name of the founder of Buddhism, an Indian sage, who appears to have lived in the fifth century B. C. His personal name was Siddhartha,

and his family name Gautama; and he is often called Sakya-muni from Sakya the name of his tribe, and muni, a Sanskrit word meaning a sage. His father was King of Kapilavastu, a few days' journey north of Benares. Siddhartha, filled with a deep compassion for the human race, left his father's court and lived for years in solitude till he had penetrated the mysteries of life and become Buddha. He then began to teach his new faith, in opposition to the prevailing Brahmanism, commencing at Benares. Among his earliest converts were the monarchs of Magadha and Kosala, in whose kingdom he chiefly passed the latter portion of his life, respected, honored and protected. The religious system was founded by Buddha. The most prominent

doctrines of which is that Nirvana, or an absolute release from existence, is the chief good. According to it, pain is inseparable from existence, and consequently pain can cease only through Nirvana; and, in order to attain Nirvana our desires and passions must be suppressed, the most extreme self-renunciation practiced, and we must, as far as possible, forget our own personality. In order to attain Nirvana eight conditions must be kept or practiced. The first is in Buddhistic language, right view; the second is right judgment; the third is right language; the fourth is right purpose; the fifth is right profession; the sixth is right application; the seventh is right memory; the eighth is right meditation. The five fundamental

precepts of the Buddhist moral code are: not to kill, not to steal, not to commit adultery, not to lie and not to give away to drunkenness. To these there are added five others of less importance and binding more particularly on the religious class, such as to abstain from repasts taken out of season, from theatrical representations, etc. There are six fundamental virtues to be practiced by all men alike, viz.: charity, purity, patience, courage, contemplation and knowledge. These are the virtues that are said to conduct the man to the other shore. The devotee who strictly practices them has not yet attained Nirvana, but is on the road to it. The Buddhist virtue of charity is universal in its application, extending to all creatures and demand-

ing sometimes the greatest self-denial and sacrifice. There is a legend that the Buddha, in one of his stages of existence, for it is claimed he passed through innumerable transmigrations before becoming "the enlightened," gave himself up to be devoured by a famishing lioness which was unable to suckle her young ones. We learn of the legends in Sir Edwin Arnold's "Light of Asia," from which we gather a knowledge of Buddha's mental condition at the time and his belief in former lives through which he passed.

"Long after—when enlightenment was come—
They prayed Lord Buddha touching all, and
 why
She wore this black and gold, and stepped so
 proud.
And the world-honored answered, "Not me."

This was unknown, albeit it seemed half
known;

For while the wheel of birth and death turns
round,

Past things and thoughts and buried lives
come back.

I now remember, myriad rains ago,
What time I roamed Himala's hanging woods,
A tiger, with my striped and hungry kind;
I, who am Buddha, crouched in the kusa grass
Gazing with green blinked eyes upon the
herds

Which pastured near and nearer to their
death.

Round my day lair; or underneath the stars
I roamed for prey, savage, insatiable,
Sniffing the paths for track of man and deer
Amid the beasts that were my fellows then,
Meet in deep jungle or by reedy jheel,
A tigress, comeliest of the forest, set
The males at war; her hide was lit with gold,
Black broidered like the veil Yasodhara
Wore for me; hot the strife waxed in that
wood

With tooth and claw, while underneath a
neem

The fair beast watched us bleed, thus fiercely
wooded.

And I remember, at the end she came

Snarling past this and that torn forest lord
Which I had conquered, and with frowning
 jaws
Licked my quick heaving flank, and with me
 went
Into the world with proud steps, amorously.
The wheel of birth and death turns low and
 high."

A legend may come from the abnormal mind of the devotee and not be founded on facts. It is not my purpose to dwell on them. There are other virtues, less important, indeed, than the six Cardinal ones, but still binding on believers. Thus not only is lying forbidden, but evil speaking, coarseness of language and even vain and frivolous talk must be avoided. Buddhist metaphysics are comprised in three theories—the theory of transmigration, the theory of the mutual connection of cause, and the theory of Nir-

vana. The first requires no explanation. According to the second, life is the result of twelve conditions, which are by turns, causes and effect. Thus there would be no death were it not for birth; it is therefore the effect of which birth is the cause. Again, there would be no birth were there not a continuation of existence. Existence has for its cause our attachment to things, which again has its origin in desire; and so on through sensation, contact, the organs of sensation and the heart, name and form, ideas, etc., up to ignorance. This ignorance however, is not ordinary ignorance, but the fundamental error which cause it to attribute permanence and reality to things. This, then, is the primary origin of existence and all its attendant evils.

Nirvana or extinction is eternal salvation from the evils of existence, and the end which every Buddhist is supposed to seek. Buddha left no writings, we are informed that his doctrines were written by his disciples after his death.

Let us turn to Brahmanism, a religious and social system prevalent among the Hindus, and so-called because developed and expounded by the sacerdotal caste known as the Brahman. It is founded on the ancient religious writings known as the Vedas and regarded as sacred revelations, of which the Brahmans as a body became custodians and interpreters, being also the officiating priests and the general directors of sacrifices and religious rites. As the priestly caste increased in

numbers and power, they went on elaborating the ceremonies and added to the Vedas other writings tending to confirm the excessive pretensions of the new predominant caste, and give them the sanction of a revelation. The earliest supplements to the Vedas are the Brahmanas, more fully explaining the functions of the officiating priests. Both together form the revealed Scripture of the Hindus. In time the caste of Brahman came to be accepted as a divine institution, and an elaborate system of rules defining and enforcing by the severest penalties its place, as well as the inferior castes, was promulgated. Other early castes were the Kshattriyas or warriors, and the Vaisyas or cultivators, and it was not without a struggle that the

former recognized the superiority of the Brahmans. It was by the Brahmans that the Sanskrit literature was developed; and they were not only the priests, theologians and philosophers, but also the poets, men of science, lawgivers, administrators, and statesmen of the Aryana of India.

The sanctity and inviolability of Brahman are maintained by severe penalties. The murder of one of the order, robbing him, etc., are inexplicable sins; even the killing of his cow can only be expiated by a painful penance. A Brahman should pass through four states: First, as Brahmachari, or novice, he begins the study of the sacred Vedas and is initiated into the privileges and the duties of his caste. He has a right to alms, to exemption from

taxes and from capital and even corporal punishment. Flesh and eggs he is not allowed to eat. Leather, skins of animals, and most animals themselves are impure and not to be touched by him. When manhood comes he ought to marry and as Grihastha enter the second state, which requires more numerous and minute observances. When he has begotten a son and trained him up for the holy calling he ought to enter the third state, and as Vanaprastha, or inhabitant of the forest, retire from the world for solitary praying and meditation, with severe penances to purify the spirit; but this and the fourth or last state of a Sannyasi; requiring a cruel degree of asceticism, are now seldom reached, and the whole scheme is to be re-

garded as representing rather the Brahmanical ideal of life than the actual facts.

The worship in the oldest Vedic literature is that of natural objects; the sky, personified in the God of Indra; the dawn, in Ushas; the various attributes of the sun, in Vishnu, Surya, Agni, etc. These gods were invoked for assistance in the common affairs of life, and were propitiated by offerings which, at first, few and simple, afterwards became more complicated and included animal sacrifices. In the later Vedic hymns a philosophical conception of religion and the problem of being and creation appears struggling into existence, and this tendency is systematically developed by the supplements and commentaries known as the Brahmanas and the

Upanishads. In some of the Upanishads the deities of the old Vedic creed are treated as symbolical. Brahman, the supreme soul, is the only reality, the world is regarded as an emanation from him, and the highest good of the soul is to become united with the divine. The necessity for the purification of the soul in order to its reunion with the divine nature gave rise to the doctrine of metempsychosis or transmigration.

The philosophical development of Brahmanism gave rise to a distinct separation between the educated and the vulgar creed. Whilst from the fifth to the first century B. C., the higher thinkers amongst the Brahmans were developing a philosophy which recognized that there was but one God, the popular creed had con-

centrated its ideas of worship around three great deities—Brahma, Vishnu and Siva, who now took the place of the confused old Vedic Pantheon. Brahma, the Creator, though considered the most exalted of the three, was too abstract an idea to become a popular god and soon sank almost out of notice. Thus the Brahmans became divided between Vishnu, the preserver, and Siva, the destroyer and reproducer, and the worshippers of these two deities now form the two great religious sects of India. Siva, in his philosophical significance, is the deity mostly worshipped by the conventional Brahman, while in his aspect of the Destroyer, or in one of his female manifestations, he is the god of the low castes, and often

worshipped with degrading rites. But the highly cultivated Brahman is still a pure theist, and the educated Hindu in general professes to regard the special deity he chooses for worship as merely a form under which the One First Cause may be approached.

The sharp division of the people of India into civilized Aryans and non-Aryans has had a great influence upon Brahmanism, and thus the spiritual conceptions of the old Vedic creed have been mixed in modern Hinduism with degrading superstitions and customs belonging to the so-called aboriginal races. Suttee, for example, or the burning of the widows, has no authority in the Veda, but like most of the darker features of Hinduism is the result of a compromise which the Brah-

manical teachers had to make with the barbarous conceptions of the non-Aryan races in India. The Buddhist religion has also had an important influence on the Brahmanic.

The system of caste originally no doubt represented distinctions of race. The early classification of the people was that of "twice-born" Aryans (priests, warriors, husbandman) and "once-born" non-Aryans (serfs), but intermarriages, giving rise to a mixed progeny, and the variety of employments in modern times, have profoundly modified the simple classification. Innumerable minor distinctions have grown up, so that amongst the Brahmans alone there are several hundred castes who can not intermarry or eat food cooked by each other.

The Brahmans represent the highest culture of India, and as the result of centuries of education and self-restraint have evolved a type of man distinctly superior to the castes around them. They have still great influence, and occupy the highest places at the courts of princes. Many, however, are driven by need or other motives into trades and employments inconsistent with the original character of their caste.

Moses, as a teacher, his lesson and history is so well known that it is unnecessary to mention him. The distress of the people in the desert, the conflicts with hostile races, the jealousies of the elders, endangered the authority and even his life, despite the miraculous attestations of his mission.

During the term of the encampment at Sinai he is said to have received the Ten Commandments, which speak for themselves, and also the code laws for the regulation of the lives of the Israelites which are known and given to the world for the elevation of mankind. The wanderings of Moses had much to do with his preparation as a teacher and leader of men, this experience started the growth of the divine essence within him and his eyes were opened to the purpose of this life.

Jesus in the part of his life of which we have no written account, must have traveled very extensively, and gained a great fund of knowledge, which brought about the awakening of his duty in this life, even as the

Christ, these absent years must have been used in some preparatory work to have given to the world such matchless lessons and a faultless life, a life of simplicity and kindness, free from caste, opening to all mankind the way to approach the Creator. The disappointment of Jesus refusing to become the King of the Jewish people was so great that after he was crucified many of these people looked for another leader to take the place of Moses. As these people were disappointed in their expectations, Mohammad or Mohammed, the founder of Islamism, appeared as a teacher in five hundred and seventy-one A. D. Mohammed was an Arabian by birth, of the tribe of the Koreish, and was born of poor parents. His parents died early, and he was

brought up by his uncle, Alu Talib, who trained him to commerce, and with whom he journeyed through Arabia and Syria. In his twenty-fifth year his uncle recommended him as an agent to a rich widow, named Chadidja, and he acquitted himself so much to her satisfaction that she married him, and thus placed him in easy circumstances. He seems to have had from his youth a propensity to religious contemplation, for he was accustomed every year in the month of Ramadhan, to retire to a cave in Mount Hara, near Mecca, and dwell there in solitude. By Christians his creed is known as Mohammedanism. His followers call their creed Islam (entire submission to the decrees of God), and their common formula of faith is, "There

is no god but Allah, and Moham-
med is his prophet." The dog-
matic or theoretical part of Mo-
hammedanism embraces the fol-
lowing points: First, "Belief in
Allah, who is without beginning
or end, the sole Creator and Lord
of the universe, having absolute
power, knowledge, glory and per-
fection. Second, Belief in his an-
gels, who are impeccable beings
created of light. Third, Belief in
good and evil Jinu (genii), who
are created of smokeless fire and
are subject to death. Fourth, Be-
lief in the Holy Scriptures, which
are his uncreated word revealed
to the prophets. Of those there
now exists, but in a greatly cor-
rupted form, the Pentateuch, the
Psalms, and the Gospels; and in
an uncorrupted and incorruptible
state, the Koran, which abrogates

and surpasses all preceding revelations. Fifth, Belief in God's prophets and apostles, the most distinguished of whom are Adam, Noah, Abraham, Jesus and Mohammed. Mohammed is the greatest of them all, the last of the prophets and the most excellent of the creatures of God. Sixth, Belief in a general resurrection and final judgment, and in future rewards and punishments, chiefly of a physical nature. Seventh, The belief, even to the extent of fatalism of God's absolute foreknowledge and predestination of all events both good and evil."

The practical part of Mohammedanism inculcates certain observances or duties, of which four are most important. The first is prayer, including preparatory

purifications. Prayer must be engaged in at five stated periods each day. On each of these occasions the Moslem has to offer up certain prayers held to be ordained by his prophets. During prayer it is necessary that the face of the worshipper be turned towards the kibla, that is, in the direction of Mecca. Prayers may be said in any clean place, but on Friday they must be said in the mosque. Second in importance to prayer stands the duty of giving alms. Next comes the duty of fasting. The Moslem must abstain from eating and drinking, and from every indulgence of the senses, every day during the month of Ramadhan, from the first appearance of daybreak until sunset, unless physically incapacitated. The fourth para-

mount religious duty of the Moslem is the performance at least once in his life, if possible, of the pilgrimage (el-Hadj) to Mecca, after which he becomes a Hadji. Circumcision is general among Mohammedans, but it is not absolutely obligatory. The distinctions of clean and unclean meats are nearly the same as in the Mosaic code. Wine and all intoxicating liquors are strictly forbidden. Music, games of chance and usury are condemned. Images and pictures of living creatures are contrary to law. Charity, probity in all transactions, veracity (except in a few cases), and modesty are indispensable virtues. After Mohammed's death who should become his successor led to a division of the Mohammedans into the two sects known as

Shilites and Sunnites. The former, the believers in the right of Ali to be considered the first successor, constitute at present the majority of the Mussulmans of Persia and India; the latter, considered as the orthodox Moham-medans, are dominant in the Ottoman Empire, Arabia, Turk-estan and Africa.

In this review of the great lights of this life, it is not my purpose to overlook the lesser lights, but these mentioned have attracted the larger following and more lasting than those we call lesser lights. Neither is it my purpose to criticize any of these creeds I have mentioned. My sole and only desire is to determine whether it is possible for mankind to develop the spark of the divine within him faster than the devel-

opment made under these teachers. We can only determine the fruits of the harvest of any one of them, by the mental condition and also the physical power of their followers. I further greatly desire to know fully in my own mind that I am following the right guide to this life, for we all have been warned. "Take heed that no man deceive you, for many shall come in my name, saying I am Christ; and shall deceive many."

From the instructors of the world, we must look for a cause in its slow or fast development. Their shortcomings will have a great effect on the man who allows himself to be influenced by the mental thoughts of his master, his development will be according to the master's wishes

and creed. He receives the master's thoughts without question, he does not even ask himself whether the creed of the master is the broad way to eternal life or upon a narrow by-way? He does not ask himself if this creed is supported by the evidence within his own intelligence? Does the doctrine conform with the divine laws of nature all about one's existence? Under an analysis by the divine laws we call nature's laws, we must conclude that many of these creeds have violated nature's laws, especially as to the effect on the elevation of mankind from his humble estate to the higher and better man, both mentally and physically, from youth to old age, and followed by the higher generations of mankind. Our analysis in many cases

will show that the subject has violated the teachings of his master and become a savage again. This can be no fault of the master.

Let us analyze the teachings of Confucius. His philosophy seemed to be founded upon the experience of the rulers of the people for hundred of years before him. All that did not accept the creed were banished, the result of these methods was a civilization full of honest and industrious people, but they received no knowledge gained by other nations. In fact, China became a hermit Empire, until recent years, when the force of the world's civilization rent the barriers. The upward tendency of the Chinese civilization, for a long time has been imperceptible. The elimination or suppression of the natural tendency of man-

kind towards development into the higher man of the masses, caused disintegration of the mental force, thus we see the Chinese civilization floating like a derelict.

No civilization can obtain a full success without the recognition of a Creator and the assistance through this, the divine purpose. Confucius knew "the path of duty," and that "the regulation of this path is called instruction." Was instruction given to the Chinese people as a people? Was the young given instruction? They were told that "the path may not be left for an instant," were they shown the path and told how to keep on it as an intelligent man? I quite agree with Confucius that if it "could be left, it would not be the path." The path to eternal

life is broad enough for all, so that it is entirely unnecessary for the latter-day religions to wander from the path to create a following. All mankind knows the path when he uses his mind to locate it. The neglect of early civilization to train the mind from the birth seems to have been the greatest weakness of the early civilization and one of the causes of their slow development and early decay. This neglect has not yet been overcome, although there has been some improvement. Force must be turned upon the young minds of the world to increase the mental development. Jealousy will prevent this being done except by womankind.

In Buddhism, in order to to attain "Nirvana," our desires and passions must be suppressed, the

most extreme self-renunciation practiced, and we must, as far as possible, forget our own personality. If all mankind in the world should attain Nirvana, love would fly away, development would stop, man would become a hermit, the fields would become a desert waste. The divine laws of the Creator would be inoperative. Man must follow the purpose of this life, he must use the talents given him by the Creator, and not waste the time allotted to him for his life upon earth.

In Brahmanism, we have evidence that the Vedas was added to and developed by the priests, theologians and philosophers which is an acknowledgment on its face of imperfection or greed of the sacerdotal caste. The evidence of the civilization devel-

oped under it, point strongly to the latter fact. Castes have thrown a shadow over the earth that we have not yet passed out from under.

I will say nothing further about Mohammed as his religion was promulgated after the coming of Christ, just as were many other dogmas.

“Verily, verily, I say unto thee, except a man be born of water (solids) and of the Spirit, he can not enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every

one that is born of the Spirit." These are words of authority spoken by Jesus, and are so true to life, that no one can doubt their truth who has had any experience in mental and physical development. However, what evidence have we that he had the authority to utter such words? The prophets foretold of his coming and the wise men expected him. We also have the testimony of John. "The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world. And John bare record, saying I saw the Spirit descending from heaven like a dove, and it abode upon him (Jesus). And I saw and bare record that this is the Son of God." Then we have the testimony of Paul, he says, "Grace be

unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." Many others I might add to this direct evidence, but the best evidence is the life he lived and the great lessons he gave to mankind, no other can be found that is his equal. "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." We have the warning of Jesus Christ. "It is written, man shalt not live by bread alone, but by every word that proceedeth out of the mouth of God." "Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." His beautiful words are the greatest guide to life eternal.

CHAPTER IX.

THE BLACK MAN'S STRUGGLE WITH CIVILIZATION.

I am still very far from the time when it is possible for me to reduce, by the operation of thought the divine purpose of the creation of the negro race, who has existed so long unchanged in Africa. He is not a mere Aboriginal; this I can not perceive by the senses after long years of study of the race. They have not yielded to absorption like other aboriginal races. The question is a very perplexing one, and it may even be doubted if a victory of the solution of the divine purpose can ever be achieved in the field of

natural philosophy. We must be satisfied with the solution by some other method much longer than has been practiced in the development of other aboriginal races.

After long years of coming in contact with the black man forced into civilization by slavery, I am satisfied that mentally the black man has within his mental cycle more or less, the essence of the Creator; although it has been dormant, in darkness, for thousands of years. The sole cause is lassitude. The climate may have had something to do with the slow mental growth. The story of a noble black man will throw much light on what can be done when ambition is created through environment. Durham in the year 1802, was a boy living with his parents in the Congo River Val-

ley. His father was the King of a negro tribe in Africa. This tribe was composed of people with very large stature; they were above the average men in height, and very kindly disposed. There never had been a murder in the tribe within the memory of man. This young son of the king was about fifteen years old, as near as could be ascertained by the crude methods of counting time in use among the tribe, through the passing of the sun overhead in midsummer. The mother told him he had seen fifteen passings of the sun. The tropic climate had developed him into the size of a man. He knew no language except the guttural tongue spoken by his people. He had no brothers, but possessed great love for his mother and his two sisters.

They enjoyed many pleasant hours within the correl, the seat of government for the little kingdom. No one of the tribe ever left their hunting ground, except the king and one or two of his great men, who traded with some Egyptian town; of these experiences Durham knew little. He remembered that on one occasion his father on his return gave him a hunting knife, which was not only his pride but the pride of the tribe. The tropical forest supplied them with abundance of game; life was easily sustained with very little labor, the rivers were full of fish, a breech clout supplied the clothing, which was made from the skins of the wild beasts of the forest. This young prince of the forest was raised in this scant attire, with no instruc-

tions as to labor, no one in the tribe labored or thought it necessary to better their condition; they knew nothing of ambition or honest toil. Under these environments this son of the forest had grown almost to manhood; he had never seen a missionary nor heard the church bell. He knew nothing of priest or preacher, he had never heard of a Creator, had not even thought it was necessary in the creation of the world. He knew nothing of Christ or his work upon the earth. Christ's teachings had never penetrated these dense forests. He knew not shame at the exposure of his person, he had never seen any one that knew of civilization, he never knew that man navigated the sea, he knew nothing of fire arms, of teaching, of les-

sons, of books, of letters, of writing, he was just a child of nature.

One day this young prince of the forest, seeking pleasure with his hunting knife, left his house and traveled up the river toward the great pool, some distance from home in search of game; after wandering a long ways he saw coming through the underbrush, a young gazelle after water. He secreted himself behind a large tree and as it passed he slew it with his hunting knife. He was truly a happy hunter as he turned homeward with his first capture. His burden, he carried with the ease of a giant. He had no thought of danger, he knew no enemy except the wild beasts of the forest. To avert this danger he followed the wash of the river, which had left an open way as the

stream was at low mark. Having returned about half the way home, he was thrown upon his back by some great weight on his burden he carried. Before he could recover himself, he was seized by four strong men. He looked at them; he could not understand; they were white men. He had never seen white men before; no, he had never before heard of white men, did not know that they even existed, but they were men just the same. Surely they would not harm him? With this thought in his mind he concluded not to struggle against their numbers. Chains were fastened upon his wrists and ankles, then he was placed on his feet, his game was thrown upon his shoulders, with a man on each side holding his

arms, he was made to understand he must walk with his shackles the best he could. He could not understand the language they spoke, but followed their directions the best he could. After following the river about a mile they came to a house located on the river; he was later informed it was a boat. He was thrown into the boat on his back, his shackles were chained to the boat. There were a number of men on the boat when he was received, his captors returned to the forest and he heard them come on the boat at dark. In the morning on the return of daylight, he knew that the boat had moved far down the river from the place they occupied yesterday. This he could tell from his knowledge of the river. The boat lay for a number of days

along the river but the hunters never returned with any of his people. One night the men all returned and spread great drab sheets overhead. The next morning the river had grown so wide that the prisoner could just see the land on one side; the boat he was in lay alongside a very much larger one. He was thrown out of the small one on the deck of the ship where the captain examined him from head to foot. He examined his eyes, his teeth, his muscles, his height was taken. This captain was a desperate-looking man with a cruel face. When this ordeal was over, Durham was shoved under an awning and fastened to a long chain which held many more negroes, all in native garb. Their food was thrown on the deck, which they gathered up

as best they could with the chains on them. The crew seemed to be composed of wild beasts; their conduct toward the captives was very cruel. Durham soon learned that he was unable to talk with any of the captives as they did not understand his language. Many of them were able to communicate but the language was strange to him. On the next day, while the crew was at mess, an old negro approached Durham. He was very tall, bent with age or work; he spoke to him in his own tongue, he spoke very kindly and respectfully. He told Durham that he was a captive on a slave ship, and that he would never see his home again, that Durham was the first of his own race that he had seen for many years, never since he had been confined on this

ship, where he served as the ship's cook. He advised him to obey orders, but never learn to be a sailor if he hoped to go ashore and run the chance of getting with a good master. He also said that the captain had on shipboard two instructors in language, one for Spanish and one for English, that if a man with a long black mustache came to him and commenced to point to objects and call them names, that he was to be so dumb that he could not understand; when the time came that he called the old cook, the cook would tell him that he never would learn Spanish; then he would be turned over to the English instructor. When this opportunity came, he must work hard to master everything he told him. If he could learn English he

would stand a better chance for a good master. He must tell no one of the conversation. He followed the instructions of the old negro to good advantage, as the slave ship cruised up and down the African coast for months to come. The raiders brought in many captives from day to day. They were all the time on the lookout for other ships, as the captain was careful to avoid meeting any one at sea. After a long time, when the ship was well loaded with slaves, they stood off the shore of Africa far south of the equator. One morning very early, full sail was set and a course westward was taken and followed for many days. It is unnecessary to mention the suffering of these unfortunate people.

After two or three months, as

they drifted in a fog they came to land. Durham's instructor informed him that it was South America. For many days they worked the coast traveling north and disposing of their slaves along the shore. In the West Indies, all the Spanish-speaking slaves were disposed of, leaving a small number among which was our young Durham, who had become fairly proficient in speaking English. Again they set sail out in mid-ocean, avoiding all shipping. One day a small boat came along side, one man came on board, conferred with the captain for a little while and then left the ship. The ship lay in a fogbank. Just before sunset a fair breeze filled the sails and after dark they entered a harbor of great beauty. The old cook told Dur-

ham that they were entering the Chesapeake Bay and would soon come to the city of Baltimore. The ship kept as far from all shipping as possible; about eleven o'clock they passed a large number of ships at anchor, the city was passed, when they came to a wooden dock, made fast, and from a gang plank all the remaining slaves fastened to a chain, were marched off the ship and taken in charge by men on shore. Immediately the ship released her fastenings and was lost in the darkness.

Their new masters conducted them to a large building which proved to be a warehouse, where they spent the night. In the morning Durham was awakened by a voice, the voice of a child, clear and sweet, singing the first

song he had ever heard. As he raised his naked body from his bed of straw, he felt the chill of an early spring morning in the north. The first song sounded to him strange. He never was quite sure just what the words were. It may have been something like this:

Lead, kindly light, amid th' encircling gloom,
Lead Thou me on! The night is dark,
And I am far from home: lead Thou me on!
Keep Thou my feet; I do not ask to see,
The distant scene; one step e-nough for me.

More likely it was "My Maryland," on account of the period leading up to the war with the Mother Country in 1812:

Hark to an exiled son's appeal Maryland, my
Maryland,
My mother state to thee I kneel! Maryland,
my Maryland.

For life and death, for woe and weal;
Thy peerless chivalry reveal,
And gird they beauteous limbs with steel,
Maryland, my Maryland.

For one or two months the captives were driven by an overseer's lash until the great sale day in the market. The day was fine, the slaves were plentiful, the purchasers were numerous and stood in groups around the slave block, while the auctioneer announced the name of the slave, his age, his height, his capacity for work and the condition of his health. As the day passed, the purchasers, when satisfied, left with their human purchasers. As the crowd began to grow less in numbers, the auctioneer announced "that he yet held the very best bargain of the day and would offer him last." At this time a highlander

entered the group of purchasers; his dress was of a frontiersman's garb. He looked much fatigued from travel. He seemed to be acquainted with quite a number of the groups who asked him, "how he liked the western country?" He replied to them "that it was far better than he expected, and that he expected to return when he had made a few purchases he might need." The conversation was stopped by the auctioneer's announcement that he would make the last offer of the day. "Negro Durham, twenty-six years old, an experienced farmer, a good foreman, six feet six inches tall, made as you see him, without a blemish, perfect health, how much am I offered for black Durham?" The first bid seemed very low; the auctioneer

stormed and worked to excite the purchasers. He had received his tenth bid, when he turned to the highlander and said, "Come, Scotchy, give me a bid." The man raised the last bid ten dollars and the slave was knocked down to him. He did not suspect that this giant was just from the wilds of Africa, with his clean, unbleached linen clothes. The highlander paid his bid and turned to the blackman and said,

"My man, I have purchased your body, but not your soul. I am a frontiersman living in the great forests of the west. Follow me and I will do the best within my power for you."

Durham did not understand all that was said to him, but his spirit turned to this kind man and he loved him with all his

heart. They had walked a very short distance when the master observed the irons upon the wrists when he called to the auctioneer to unlock them. When done, the master wondered why the wrists were so rough, but said nothing. He surmised that they had been on for months.

They first went to the stable where the master's horse was kept. Here it did not take long to discover that Durham knew nothing about a horse; his master taught him how to feed and care for the fine animal, which he did with willing hands. Durham's obedience was perfect in everything; he seemed to be anxious to learn and would remember the instructions, never seeming to forget. After a number of days of trading by the mas-

ter, he told Durham that in the morning at day, they would start for the west, a journey of over seven hundred miles. The next morning before sunrise they started for the west via the old Tennessee trail, the master on horseback with a load of packages, Durham following on foot with part of the burden. The first night or two they obtained shelter but after that they camped in the forest.

After the camp life commenced the master inquired of Durham about his past life and received a full and frank account up to the day of sale, about as above related. When he had finished his master promised to become his instructor. On this journey Durham learned the use of firearms and readily became a good

marksman; he learned camp cooking as by nature, his skill in preparing game was unexcelled. While his master rested the horse for the day he filled the camp with fresh game. When his master told him of God, he listened with wonder and asked many questions, and when he was told of the coming of Christ and his wonderful teachings, he said to his master how thankful he was to receive this knowledge; he never could have gained it in his savage state. His face expressed his great joy and the comfort in these teachings. At night, by the camp fire, the master would read to him the lessons of Christ and he was always very attentive. After many days of travel, the master said to him one morning when they were ready for travel, while

they faced the west with the rising sun at their backs,

“Durham, from what you have told me about your life you must not be over seventeen years old, in the mental world you are a mere infant, but if possible I would like for you to remember what I say to you.” The frontiersman turned his horse across the way, faced himself to the west.

“Durham, do you see the broad way cut through the forest free from trees, like a great highway constructed for the convenience of mankind? This highway was in existence when the first white man came to this country and found it inhabited by the Indians.

“The Indians say of this great highway, ‘that when their fathers came to this country seeking a hunting-ground a very long time

ago, in fact it has become a tradition among their people, even then, the highway was in existence, that it was built by the Spirit Father as a guide into the hunting fields.'

"Even the forest has respected the ground as sacred, for you can see from where you stand, clear lines of the way. I have traveled it to the Mississippi River and it shows the evidence of a great highway all the way. It evidently must have been built by some prehistoric race of mankind unknown to us. This landmark must have been left for some purpose, to guide some civilized race of men into the wilderness, to fulfill some wise purpose of the Creator.

"By some means man became possessed of an idea to form a government where all men would

be equal in their personal rights, as given them by the Creator, as the feeling of many had become so fixed in their minds that all could not have the opportunity under the old civilization to develop their natural talents. As the feeling grew into a mighty force, this young government was formed for the express purpose of developing such a civilization; that all races and all walks of life might be blended together, ingrafting the best mental powers in a race of ambitious people and thereby produce an elevated civilization.

“Why, Durham, in your own case, you are of a race that has had little or no experience in civilization and know nothing of its advantages. It will take a long time for your people to receive

what is just and due them from time to time, but by patience it will come, likely not in your or my time, but the reward is sure to come if pursued to the end. The force behind the new government believes the battle is waged for the right and all its advocates will do their part. I expect to do my part. I am satisfied you will do yours."

"My master, as I know it, I will do my part with patience." "Well done, Durham, I will help you."

"It will now be necessary for us to leave the guiding path and turn into the wilderness, go by the mountain passes down into the state of Kentucky where our work is awaiting us and also my little family is now in the wilderness."

The travelers turned aside into

a rough, mountainous country, heavily wooded and thick underbrush. They passed through the town of Versailles and about sunset on a high hill overlooking the surrounding country in the thick forest they came to a cabin. They were welcomed by the wife and the one-year-old male child. The negro housekeeper, one of those wonderful works of the Creator, prepared a meal fit for the occasion of the masters's return.

After a few days of rest, the master commenced the lessons of teaching Durham to become a frontier farmer and he found him a very apt scholar. Five years of this kind of instructions placed him as the foreman of his master's farm. He was faithful, willing and proficient. He endeared

himself with the whole family, and especially with the son; they became almost constant companions. When the son became old enough to commence his education, he became the instructor for Durham. In this way Durham learned to read and to read well, and spent all his time in reading everything his young master could procure for him. His intellect seemed to expand from day to day, the mind seemed to almost overtake his great body in development. Remember this development of the black man was not under the tutelage of a highly educated college professor, as young princes are usually instructed, but he received all his instructions while a slave, at the arduous work of clearing a wooded farm, overseeing other slaves,

with a child as his teacher after the day's work was over.

The young government had not yet attained the elevating power of the public schools for either freeman or slave. All the master's children were instructed at home by the mother; the number had grown to the usual size of the family of a frontiersman.

Early in the year eighteen hundred and twelve the master called Durham to him and said to him, "Durham I am called to defend my country against the Mother Country. Tomorrow at daybreak have my best saddle horse ready, my gun in order, saddlebags well filled. Durham, take care of your mistress and the children, together with the other slaves. If I don't return, see that the children are educated properly and God

will reward you." The next morning the master rode away, leaving sorrow behind him in the hearts of his loved ones.

On the departure of the master, Durham pursued his duties well and faithfully. When the products of the farm were ready for market, the slave sold them at Lexington, nine miles away. In order to get the benefits of the early market he would start at three in the morning. His young master, then a lad of ten years, in his fondness for the slave, insisted on accompanying him on these market trips. The boy would listen with delight to the negro songs as they traveled along the roadway at these early hours, the melody of the negro's voice fascinated him. These songs seemed to have been gathered by Durham

from every place. He never seemed to forget a song he heard.

“Soft o’er the fountain, lingering falls the
southern moon;

Far o’er the mountain breaks the day too
soon!

In thy dark eyes’ splendor, where the warm
light loves to dwell,

Weary looks, yet tender, speak their fond
farewell.

Nita, Junita, ask thy soul if we shall part!

Nita, Juanita, lean thou on my heart.

Weeks had passed and no tidings from the master. On one of these market trips Durham seemed to have a heavy heart, and the young master inquired of him “if anything was the matter.”

He said, “I am much depressed over not hearing from the master; I fear something has befallen him. I should have gone

along to care for him. I believe in the great principles of this government that have done so much for me. I should be allowed to defend the right, as well as receive its benefits. To be chained as a slave, with no opportunity to help those who have helped me in my hours of need, is all wrong. Every man should be a freeman, no matter how noble his master, if his master is his friend he should have the opportunity to defend him from his enemy. My young master, slavery is wrong. We must all of us be allowed to follow the commands of our Creator and not those of man."

Durham bowed his head and was silent for a long time; he heard nothing until he heard the child's voice, this manly rugged boy, said,

“Durham, when I get to be a man, if it is within my power, you will be free.”

The seed was sown in the young man's mind, many times thereafter it was discussed by the two until they were satisfied that the question had been settled for the right.

Finally they heard, through the return of two hunters and trappers, the news of a great battle that had been fought between the Indians and the white men at a place afterwards known as the Tippecanoe battlefield in which the white men were defeated. Some weeks after the master's brother returned on foot and reported to the family that his own horse had been killed in the fight. He had escaped in the dark and had walked back home, but that

he greatly feared that his brother had not been so fortunate. After weeks of waiting, the master was returned by his comrades, suffering from a wound in the temple from which he never recovered.

This noble black man was ever faithful to his trust. He cared for his helpless master, educated the children by his labor and when his young master was established in his profession, he did not even feel then that his life work was over. The master was laid away, Durham still bent to his task of doing for others, but the young master had never for one moment forgotten his promise. He knew now too well that slavery was wrong and he commenced to right the wrong. He commenced by showing his family the wrongs of slavery and that all the slaves

should be free. Finally all were convinced save one, a new member of the family, just joined by marriage, but he insisted he was too poor to make the sacrifice. All joined with the brother in the effort but it was of no avail. He finally agreed if one of the slaves were sold and he was given one thousand dollars he would sign the paper for the freedom of all the rest. To sell one of the slaves, it could not be thought of for a moment. It would be like selling one of the family. The older slaves had been with the family for a long time; had helped bear their hardships; the younger ones had been born on the farm. What could be done? The young master, in his perplexity turned to his old advisor and companion, Durham. He listened with attention

to all the young master said. He had no sooner finished, when Durham said,

“My master, you must sell me to raise the necessary money. These young negroes can not be sold; they have their whole lives before them and I am half through mine and have no family in this country. I am the proper one to make the sacrifice, if one is made.”

The young master stood like one turned to stone from a blow. After a long time he said, “I can not do it.”

Then said Durham, “Today there was a man in Versailles looking for help and was willing to hire on a long time contract. Likely you can arrange with him to raise the money?” Through the strong force of Durham, a con-

tract was made with the man from Tennessee to pay fifteen hundred dollars for three years' labor, one thousand cash and five hundred dollars to be paid to Durham at the end of the term. Under this arrangement the papers for the freedom of all were executed.

Just before the expiration of the three years, the young master left to see that the contract was fulfilled. It being at a time long before railway, he was delayed on his journey. As he hurried to overcome the loss of time made by the delay, he came upon a body lying beside the roadway. He dismounted from his horse, and received the shock of his life; it was Durham, his long and faithful friend, left for dead. On examination he found that there

was still life. He administered restoratives and Durham spoke to him. He said, "My young master, I knew you would come to me. I have been robbed of my five hundred dollars and left for dead. No matter about the money. I have been well paid for this life. I know that my Redeemer liveth, which I never could have known, except for this experience. If I could only have informed my people. Notwithstanding this, all is well." He passed into the Great Beyond and was buried by the young master. Can any one doubt that this noble black man was under the guidance of the great Creator of all?

BE STRONG.

"We are not here to play, to dream, to drift. We have hard work to do, and loads to lift. Shun not the struggle, face it. 'Tis God's gift.

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's
name.

Be strong!

It matters not how deep intrenched the
wrong,
How hard the battle goes; the day how long.
Faint not, fight on! Tomorrow comes the
song."

The slow process of development of mankind is caused by the tendency of the savage to cling to the animal side of life. When the savage is introduced into civilization he is more strongly attracted to the uncivilized part of society, that part nearer his accustomed condition, under which rule, if persisted in, will produce sure failure. He is compelled under the law of nature to persist in

climbing up the rungs of life or be exterminated as so many aboriginal races have been heretofore. For instance, in the recent case of the North American Indians. So many of them refused to take on the higher civilization, and very largely for this reason the race has been absolved.

“With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right.

Let us have faith that right makes might, and in that faith let us do our duty as we understand it.”

—Abraham Lincoln.

CHAPTER X.

THE DAWN SCENES BEFORE THE AWAKENING.

CROSSING THE BAR.

"Sunset and evening star
And one clear call for me
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the bound-
less deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For tho' from out our bourne of Time and
Place

The flood may bear me far,
I hope to see my Pilot face to face,
When I have crost the bar."

The pilgrims proceeded upon their journey until they could see from their position, up an elevation far above them a black wall, blacker than jet itself, overshadowing their pathway. The obstruction seemed to be endless in length and impenetrable by man or beast. They looked and could see others approaching the barrier from all points as far as the eye could see. Their experience for the remainder of the journey is given by the younger man. What we saw was a concourse of humanity moving onward toward this great wall, like a great avalanche violating the laws of gravity, passing on within the barrier. They were composed of both young and old. We see upon them the marks of disease resulting from the ravage of the en-

emy, known as fatal to the human race. They were so marked from the disease we could quickly recognize the cause of the changed condition. We also saw many marked by wounds which must come from the violence of man, demonstrating the low mental instinct within man, and showing that the grinding of time upon his carnivorous teeth has been too short to grind away the savage state of man and elevate him into the highly civilized state. Many of the numberless pilgrims seemed to be composed of single travelers while occasionally they would flock as from a battle field. We tarried not, but traveled in the same direction with the flood of humanity up the elevation. Our approach brought us in front of the great barrier which we dis-

covered to be the darkest forest ever encountered by man. We needed no warning of the danger or the result of the encounter. Man at the moment realizes that the task before him is the greatest battle of his life. A longing to avoid the task possesses his very soul, not of fear, but awe. The magnitude of the undertaking. How can one accomplish the task and not be torn asunder, scattering the vital forces of man in the winds of eternal destruction, the far away, the unknown? We looked upon the great trees and the tangle beneath at their feet. Our eyes were unable to penetrate the blackness. Our sight was as one blind, no spark or ray of light nor shadow, the barrier extended upward beyond our vision with depths unknown. I

looked upon my father's face. It cast a glow as of the bravest of the brave, of noble bearing. He moved on into the blackness and I followed. The struggle was as for our very lives. No night in my life had ever cast such blackness. We were entirely blind and sightless. My anxiety on account of my father's weakness in his life so well spent, seated in me a desire to take the burden of the fight. I passed him by groping my way and commenced the struggle with the undergrowth. It rent and tore me as if every fibre would be torn away piece by piece. The struggle continued until every intelligent cell within me seemed to lose its vital force. My father laid his hand upon my shoulder as if to give me strength. The effect was magic, and I

pushed on and on until I fell from sheer exhaustion. In time I had the feeling that I was in the light but totally blind and helpless.

How long I remained in this condition I am unable to tell. I could not remember how I came or whither I was going. I had an indistinct recollection that my father came with me, but what had become of him I could not recall. I felt that he was not lost in our wanderings but I was too exhausted and helpless to search for him. I felt like one lying on the surface of the sea, although there was no water. I could feel the ebb and flow of the tide. There was no moisture about me, still I was going on swaying, swaying, up and down. I finally concluded that it was the disturbed condition of the brain, likely fever, al-

though my mind never in my life seemed so clear, and I soon decided that I was alive and in perfect condition except for weakness and loss of sight.

My reason told me to wait, time might overcome these defects. I could do nothing better than wait and see if, through nature, or perhaps through some unknown force, I might be restored to my fully balanced powers.

As I lay in my prostrate condition, a sound came to me as that of a silver bell, so clear, so pure, so sweet. Again and again it sounded. I finally realized that it was not a bell, but it was the sound of the human voice, clear, pure and sweet. It far excelled any voice I had ever heard in my life, in its purity and culture. It must be the result of years in long

training. The voice came nearer and nearer until it stood by me. It was the voice of a female, one of extreme culture, beautifully attuned. The voice of my mother was something like it but not the same. I have heard other very pleasing voices but this was different. It must be the voice of an angel. Peace on earth, seemed to fill the air in her presence.

She said, "My brother, all is well, fear not. The time is near at hand when thy eyes will be opened and the result of the work done by thy hand will be shown. In this test they will be measured by the scales of true justice, every one will receive the just reward for all the talents he has completed."

Then I asked, "Where am I and what has happened to me that I am in this destitute condition?"

“You have just passed through the great black belt that some call ‘death,’ but there is no death, life is eternal. What God has given lives forever. You are now far from the great struggle through which you have just passed. You will soon be restored to your normal condition.”

“My good angel, may I ask who my benefactress is and how I may know you after I recover my sight, if we meet again?”

“My name is Veruna. I have been in the work of assisting others for over three hundred years, as mankind counts time. Each day I leave my dwelling-place which is in a much higher zone than this, and devote all my power to assist those that need more light and help to better their condition. From my long experi-

ence in this work I am enabled to help others accomplish many things they must do before they can elevate themselves into the higher zone of life, which all hope to attain. We are all controlled by divine or fixed laws and must obey before we can progress. Life is eternal, never ending, and it must go on in some form. In the uplifting, we must do unto others as we would have others do unto us. We ask not of others what we would not grant. All humanity is equal before the divine law, if thrown away it is your loss. No preference is shown under the gauge on account of birth, earthly possessions count not to advantage, one over the less fortunate, in the scales or test of the law, they are true to the divine. The true test is the intellectual or

developed talent received from the Creator, no difference how small. We must start its growth, using every opportunity for its development, that one may have the knowledge and be able to judge the law and apply it as liberally upon others as we do upon ourselves.

You are upon the scales controlled by nature's laws. The waiving sensation you feel, as of one being lifted in the air, is the true vibration. You have just passed out from under the influence of the law of the center of gravity, which controlled you at one time and had its uses. The law that takes its place you will find has been wisely planned. The test is at hand, fear not, you will soon see that justice has been given you.

Veruna stooped and placed her fingers upon my eyelids and I could feel a tingling sensation vibrate through me. She then said to me, "I have been with you a long time, in fact, since you were a baby. I was with you when your parents thought you would die, You were a very little child. Then again when you were a grown man you had a long sickness, I was also with you. You may call me any time now when you need me and I will come."

She moved away a short distance and I heard her speak and my father answer. I heard other voices, both male and female. I could not hear all that was said but I realized that some one was being assisted. I now realized that my sight was returning for I could see as through a mist.

The atmosphere near me was quite clear so that I could see a group of people, male and female, and many children. I could see my father standing in their midst dressed in a robe not unlike the dalmatica robe.

The whole group looked so pure and white, as they turned and came to me. I had never seen such happy, kind and loving faces. The children were singing a beautiful song, so sweet that it warmed my very being. As they approached me, I could feel the magnetic influence thrown out, assisting me, like a great dynamo sending the current along the wires. I felt life as I never had before. I was so strong that I stood upon my feet.

As they approached, Veruna said, "You are now pilgrims on

the Testing Plains of Justice. The plain is very extensive and is bordered on one side by the forest through which you have passed which is now far from you. These banks of clouds are the shadows from the misdeeds or wrongs committed by mankind. We all hope to see the day when this plain may be free from this mist, and shine forth from the good deeds of mankind, as bright as the faces of these little children.

“It is not our purpose to teach you your lessons. Experience must be your instructor. You will find many wise provisions for your convenience, learn them as soon hereafter as you have the opportunity, they will assist you on your journey. May your ambition elevate you soon into a much higher zone of life. We will

now leave you to pursue your journey. Remember, 'Ask and ye shall receive.' "

These dear new friends faded away out of our vision into the unknown world, a world new and unknown to us both. We stood, as we supposed, on the plain alone, and from the little knowledge in our possession of the laws under which we are controlled, through the wise provision of the Creator, we knew we must rely upon our minds.

My father said, "My son, I am very anxious to gain a full knowledge of these wise provisions made by the Creator of the universe for the government of all mankind. To stand in this place will accomplish very little. We must use all the power within us to seek wisdom. Let us proceed

upon our way to the higher sphere spoken of by our benefactors. They have experience unknown to us."

I followed him and soon realized that we were ascending the plain by easy stages. We came upon many people and some seemed to pass us, traveling faster than we were, as my father was walking very leisurely, looking for knowledge.

We came upon a man on the plain. I remember him especially. He was thin and sallow, eyes set close together, wearing gold coin spectacles; the coin fully controlled the vision. His hands were full of chattel mortgages which he hugged to his breast. We could not see his eyes for the coin spectacles, which reflected throughout his body. He grum-

bled and was much dissatisfied. He complained to us over the non-payment of his mortgages. As he stood in a black mist we passed on.

The next object that fixed our attention, as we passed a clear spot, gloriously lighted, was one of those noble women like we had seen before, leading a beautiful little child. We followed them for sometime. The glorious light was always with them; seemed to be a protection to them. Finally they were lost to our view.

We next came upon another man, loaded down with a coin bag. The burden bent him over in a stooping position as he walked. He was traveling in the opposite direction from the one we traveled. He also wore coin spectacles upon a hook nose, which ob-

structed a clear vision of nature. We could see him tottering away in a black mist. He stumbled like one almost blind and did not seem to observe us. He trod on with his burden, his mind absorbed with the one object, nothing else, but greed for the yellow metal, gold, gold, how many we have met before, not always to hoard but frequently to use in debauchery.

The next persons we saw were a mother and two children with her arms about them, love radiant from all their bright and happy eyes, no obstruction of the radius about them, love and refinement marked their faces. They climbed the elevation rapidly, evidently following the instructions of some wise guardian angel.

As we ascended, we heard off to

our left, a great commotion; we looked in the direction, through the blackness and could see with great difficulty a number of persons clothed in pure white, talking to one whom we could see evidently must class himself as a great war Lord. From his bearing we knew he must hold this opinion with a death-like grip. He was out of tune with all mankind. The men and women in white were making a determined effort to convince him he was only a man and not a lord over men and must act as men even unto obedience. They told him he was divested of all the authority he formerly held over his fellowmen and must now submit as a little child. Just then a squad of soldiers passed near us on their ascent and he commenced his ges-

ticulation anew, commanding the soldiers and crying out with rage, demanding that they halt and obey him, but they passed on their way without a word or halting. His face was one of terror. My father asked one in white passing near us how long he had been in this place and in that condition.

She said in answer "It may have been for a day or a thousand years, as no reckoning of time is made in this field. You are now out from under the shadow of the earth by which you have been accustomed to count time. This subject must learn and obey the law or stay where he is confined in the darkness."

I could see his face well again and by a close study it seemed to me I could see through the long line of ancestry running back

into the stone age. It may not have run back so far although his face looked it, likely into the iron age would cover his line of progenitors or his lineage may have run back to the "fire tender" in the early civilization when the housewife must be provided with fire when it burned out during her absence at her labor in the field, thus ingrafting himself in the good graces of the people until they rewarded him by making him their ruler. From this pure blood sprouted the great ancestral tree which produced this great monarch. I looked again. I must have misjudged in part the line, for I saw some of the marks of the hunter coming out of the mountains into the fertile valley of the Euphrates and feeding upon the rich fruits of the tropics

and from these idle hours, when it became necessary for him to labor in sustaining life he built this wonderful tree for the production of rulers of men that others might labor for him, or he might have come through a line of ancestors which were driven into the north and overlooked by Caesar in his wars or perhaps left by the Yellow Race at the time of their conquest. It matters not from whence they came, they must obey the divine law, all mankind alike; there is no escape, just one way. The gloom overshadowed his countenance and I could see no more. You have seen the like in every walk of life.

I quietly followed my father up the ascent. We saw many more pilgrims and many good supervisors in white robes, in fact we

saw so many pilgrims it is impossible to mention them all. After a time we realized that a change was taking place in the conditions about us. We could feel that we were passing into a higher zone or cycle of intelligence, an uplifting, the absence of sin. We pushed on with all the force we could command. The atmosphere cleared; the mist stood in banks at our backs, the pure, clear and sweet air brushed gently past our faces. We breathed a new life, full of energy and promise of accomplishment of the purpose in our lives. We had the knowledge of gaining our atonement, it mattered not now, whether it was of sin or our mistakes, we were at last out into the bright light, the beautiful golden glow was all about us, more radiant than the

sunshine, although we saw no source from whence the light came. We could see no sun and if it was from the sun it must be obstructed by the elevation of the great plain before us.

We traveled on and on; every one we saw seemed to be traveling in the same general direction. We finally met one in white, of whom we asked for information as to where we were. He told us to face about and look back at the great cloud bank in the sky over the plains we had just left. As we turned I observed overhead that the sky was one great brilliant mass, more brilliant than any rainbow I had ever seen and far more extensive. The brilliant ribbons of color commenced at the horizon at our front and passed over the heavens and blending

into one great mixture of colors shot against and pierced the cloud banks from under which we had just passed. These colors seemed so vivid and rich that they impressed one that they might be reflected from some great hidden gems; the color effect was much like those reflected by and seen in the Turquoise, the Topaz, the Opal, the Sapphire, the Moonstone, the Ruby, the Sardonyx and the Onyx; all of these colors are to be seen upon the sky; or the colors may have been reflected from a bed of gigantic size and fragrance of beautiful colors taken from the air by nature. They may consist of such rich and rare blossoms in plant life with many kinds and colors as seen in the Snowdrop, the Primrose, the Cosmos, the Galgardia, the Cor-

iapsis, the Violet, the Daisy, the Chrysanthemum, the Hawthorn, the Honeysuckle, the Lily, the Poppy, the Morning Glory, the Rose, the Holly, the Magnolia, the Orchids and the Lotus. One could easily believe all things possible in such elements either mineral or vegetable life. We watched these great bursts of colors thrust across the sky, like a contest between myriads of varying colored searchlights. They dash to mid-air and force these many colors into one mass spilling out in blended rays at the apex and again bounding as a unit into the black banks hanging over the Testing Plains, just passed by us in our journey. Although a brilliant light many times more brilliant than the sun shone overhead, it reflected a soft light on

the plain upon which we stood. The man in white said, "You are now standing on the Plain of Observation, the adjacent plain to the Testing Plain.

I looked and could see as indicated by him, indelible letters illuminated on the black banks by the intense light of the blended rays in the sky above. He spoke again, and said, "These are the world's permanent records of the acts of mankind, read them if you like or pass upon your way as it seems your pleasure." He then left us to work out our own destiny in the way of knowledge we might gather from the great scenes now before us in the illuminated records. The scene was stupendous; the records were so plain and distinct that you could not mistake the separate acts of

the individual, his weakness, his strength, his wrongs, his good acts, his love, his hate, his sympathy, his neglect, his philanthropic deeds, his degradation, his purity of mind, his murderous acts, his fidelity, the discharge of his duties according to his mental attainment, the force given him at the beginning and the total of man's own made account. As I looked I was astonished and filled with wonder. No one escaped these self-made Aerial Records. The laws of the eternal violations burnt in the heavens, like a fringe of fire, possessed of force, light, grace and beauty. The observations at the time were made by thousands, the plain within the radius of my eyes were covered with mankind. The evidence was conclusive that man held the

power to a very large extent, over his own destiny, his own culture produced the fruits for his harvest.

“Go ye also into the vineyard and whatsoever is right, that shall ye receive.”

The question was fully settled in my mind; no further answer was necessary. You can not hire any one else to do your work. What he may do for you will show in his record and not in yours, the acts done by you will be under your name.

My father turned and resumed the journey and I followed him. As he led the way I observed he was erect and walked like a young man, his staff he carried under his arm; he breathed a new life. The observers of the phenomenon passed out of sight as we jour-

neyed on our way; the plain still retained the golden glow, the air increased in purity. After a time we realized some kind of a change was rapidly taking place, a different feeling came over us. In this air we would soon be carried into another cycle of nature. We pushed on with good cheer and great energy until we became satisfied the change was upon us. We looked long over the plain and as far as the eye could see the ascent was very slight. We traveled on upon the seemingly endless plain. It was different from all others we had traveled heretofore. No landmarks, no guide post, not even a shadow, nothing except the sweet and pure zephyr always blowing from the direction that the brilliant lights came as from the same land. This must

be the dwelling place of God or His administering angels selected to send the truth to all mankind, so that all alike may have the opportunity to know and to follow the divine laws, or it may be the beautiful grounds about His temple of justice, a place for the final rest outside the gates, where one may have time to collect himself or remove the outer garments, to go over again the lessons of life and try to round out this life of battle, the weak spots, the lessons neglected in our idle hours. This feeling was upon me, that I might have, through some neglect, overlooked something that would make me unfit for the position I now occupied in this realm of perfection.

After a long time of travel upon this plain we came to a large

gathering of soldiers of all countries mingled together in one mass, listening to an address by a man who had a remarkably strong face, the bearing of one with long experience, a scholar, love and tenderness in his face. His address was on the cruelty of war and its murderous results, the injury to mankind.

Other things, in part, he said:

Tarry thou ye pilgrims returned,
For a moment's instruction and friendly advice.

To help thee appreciate the value
Of the knowledge gained through this advance.

Remember, thou, at the beginning,
You left paradise lowly and unlearned,
The Great Ruler of the universe
Gave thee at the parting his assurance of
your safe return.

And strictly commanded thee,
That thou shall not destroy mankind,
Nor cultivate the beast within thy frame,

Neither the disposition of the snapping cur
unkind.

The untamed tiger, the cunning serpent,
Are no part of mental man's organism.
The Deity made no such uncanny gift,
If thou ever possessed them they must have
been reflected from some unhallowed
prism.

The purest gift of the Deity,
Upon his fallen image was bestowed,
His guarantee to all that humble
Lowly man, of every kind in time will be re-
stored.

This spawn of the Creator
Needs time and honest nature's culture
To produce the mankind like unto his Creator,
The return demand of paradise for his future.
Is not the bestowal love,
Memory and all the power dianoetic.
This spark of the divine given to all,
Comes alone from influence dialytic.
Remember thou man after Adam and Eve,
Although this gift is small it is a perfect
germ.

Your honest culture is a necessity to
Germinate this divine bulb into a mental gem.
You know the result of this just test,

Good or bad has been the culture of this
divine seed.

I pray you labored industriously,
Your mental force with all might and speed.
You gave the best your condition could produce,

Of this might out of your mental soil.
On substitution I hope you did not rely,
If by others the work done you have foil.
Power expended in the chase of
Mental things with a golden lining,
Are as dross in paradise,
Long ages have established the result of this
finding.

Poor and humble was the
Experience of the noble Nazarene.
This may have been your lot,
Force development was a blessing in disguise
before unseen.

When the earth grew cold
Enough to form an outer crust,
The Lord of Hosts placed quadrupeds
On the sphere to walk in the new made dust.
These animals had big broad feet,
So they would not break through.
In the crevices some did fall,
Sealed for ages in the earth's maw.
Reptile and insect life,

Quickly followed in their wake.
This kind of life did industriously work,
To place the leaven in the earthly cake.
Their lives were short season or for a day,
Thus served their purpose well,
Of the Creator in their stay.
The Lord conceived the plan,
He placed upon the earth a thing eternal.
Then followed man, God's fallen image,
With the opportunity of discarding all that
is infernal.

As man stood in the arena,
A savage clothed in animal garb.
He looked for friends of his kind, no assurance,
He could see, nothing but his biceps as his
guard.

Stripped to muscles as he stood,
No other protection, save a skiny casing
around him spread.

So compelled by divine command,
To labor with hands and mind to cover his
head and earn his bread.

The Lord of Hosts partially relented,
On seeing man's lonely state.

He selected from out the mental world a female
as near his condition for his
mate.

She was prepared with added care,
Silken adipose-tissue as bedding for the external membrane.
Other things unexplained by the Deity, why
she was given,
Added cells for use more than man when he
to earth came.
Broad of foot and thick of head,
Hast thou become earth bound;
Through thy worship of material things,
Bounded thee as a worshiper of the ground.
Oh! happy returning pilgrims,
Hast thou brought rich cultures as the redemption price.
March on then with heroic tread,
This reward will admit thee into paradise.

We listened a long time, until
my father became anxious to pursue his journey.

We next encountered a very large school of children. The first school I had ever seen conducted in the open, out upon the plain. From what we heard, the instructors were masters of the

art. Nothing was left undone to develop the children and by the shortest method, nature itself, that great law. We learned from the instructions in the lessons we heard given, that we were on the Plain of Development; that the opportunity was given us on this plain that we might supply mental defects and round out our learning of work, neglected in our lives, through the effort now in these schools at work on this plain. We saw and visited many places of learning. The instructors were the finest I ever had the pleasure of hearing and far in advance of my instructions and work, all were masters of their subjects, all of high mental attainment and evidently long in this work. We heard lectures on man, civilized and savage, beast,

birds of prey, reptiles, memory, common sense, education, science and culture. I learned from these lessons that the greatest task before mankind is the mastery of himself. When he learns self mastery, he will master every task thereafter which he undertakes, provided always that his undertakings are right. If wrong, it is self evident that he has not mastered himself and he will fail in his undertaking. Desire is not mastery of oneself. Ambition at the expense of others is not mastery. You may succeed for a time but you will fail in the end. You must master yourself for permanent attainment. There are so many cross-roads in life that one can easily fail, although the straight road is always open to us. Master yourself by following it.

We carry a little guide with us which points to the way. Obey it and you will be guided right. It will never fail you until you besmear it with mud then it becomes illegible, and you are lost on your way. What do you do then? Either you go pleasure mad or place coin spectacles over your eyes, then you could not see the way if it were a mile wide. Pleasure mad is a more common disease than gold coin spectacles, although either are bad to overcome. It takes a long time to recover and get back into the right way. Either leaves a stiff neck and when once fastened on to you, they do not care if they can not stay with you, but a few days in a short life, that in the endless time to come you are compelled to get rid of them no matter how they must go.

I also learned from these lessons that through the law of self mastery, we find the very essence of the law of attraction, which is the adhesive quality of all civilization. Society is sealed together by the law of attraction and firmly held so long as it exists, but when selfish hate overshadows self mastery, the law of attraction dissolves and the savage becomes the master. Perfect society can come only from perfect self mastery or the higher development of the life cells. After we have mastered ourselves it is easy to learn the application of all things in nature for our own use. All things are at hand when we look for it and need the instrument. We see many a man that has thrown his tools away and does not realize his loss. He lays it to something

else when it is his own fault and no one's else.

We visited these institutions of learning until the time came for us to continue our journey. On our way again, after this period of instruction, we revolved over in our minds the application of these lessons; how they could be of use to mankind. As we traveled on I observed that my father walked like a man young in years. The full vigor of life was upon him again, the devastation wrought by time had fled and I believed had gone forever. The air upon the plain was pure and invigorating; all life within me was in a perfect state, sight, hearing and respiration. We moved rapidly over the plain as if guided by an unseen hand or through the wisdom of nature's gift to us. Our

sight soon became so illuminated that we could see far in the distance an object of gigantic size having all the appearance of a crystal mountain range of great height across our way and reflected like a beacon light. Its brilliancy far excelled any light we had heretofore seen. Our lessons of self mastery served us well for we marched on until we could examine the structure before us, a great wall or building of gigantic size, and great height, the walls were interfulgent, very clear, shining from within, exhibiting living records portraying the successful lives lived by mankind, just as they occurred at the time of the act of these celestial deeds. We walked along for a long distance, far enough away to see and view these wonderful

illuminated everlasting records of eternal accomplishments upon which mankind is lifted from his low and fallen estate back into a proper mental condition befitting him for a habitation in the Eternal Kingdom.

All these acts, in which a reward of merit is attained in a permanent record by which the world is illuminated and guided, are all the resultant acts of love or some deed of noble intent with the divine fidelity never failing essence within our very soul, which creates the desire to help our fellowman. As I looked I was impressed with how thorough the details of the views were, as no act was too small to pass unrecorded if it was part of the noble act itself. The illumination of these pure acts alone and sep-

arate from misdeeds gives a perfect impression on your mind free from confusion and you judge the act alone and the result of the conclusion is a lesson of the very highest order. As I reflected the full comprehension of the lesson of these views and the ones we had seen before on the cloud banks came to my mind and I knew that they were the actual experiences of men. These views before us gives the reward received from noble deeds, the attending effect to lift mankind from the fallen estate he finds himself in back into a higher life free from contamination. The other records show both good and bad deeds and leave us to struggle with our own accounts and improve them through and under the divine laws as we understand them.

Both of these wonderful records as seen by us on our journey greatly impressed me. I could gather in my mind the full force of the first records and the lessons they taught of the wisdom of allowing us to work out our own destiny and without price. By price I mean that a man is not compelled to give his labor to another man to purchase his own salvation. The reward is attained by his own labor and not by the intellect of others. But as to these views before us my mind is somewhat confused. I can see why the walls are interfulgent. That is for two reasons: 1st—so that the light of heaven is not obstructed in its full radiant power, directing the work of all mankind to its fullest development. 2d—that these noble deeds are an example

to all and live in the soul of man forever. The intellectual transmissions of these lessons here seen are likely made through the mother before his birth by a continuous intellectual current from the noble performer to and through this agency into the coming generations.

As I reasoned with myself, I realized how mighty were these divine illuminations thrown out as a life buoy to mankind, their reflection is thrown out for all and all receive it, except the mental blind. As I stood and reflected the great words of Jesus Christ came to my mind, "For the Son of man is come to seek and to save that which is lost." How did these great illuminated words come down to me if not under the above rules, they were uttered almost

two thousands years ago. They are just as vivid in the mind of mankind today as the day they were spoken. They were divine lessons, these many lessons of Jesus, and are thrown into the life of mankind with great force and radiance. Under great opposition they have lived and will live on forever, never being lost sight of, except in the bloody field of battle where man's intellect is cauterized and he believes God has his dwelling place within himself, he is blind to any illumination; though an intellectual current moves over the mental wires of the universe that can be gathered by an effort, he sees it not, he has lost his mental control. Thus man may not receive these great illuminated messages. He must be attuned in his own men-

tal instrument to receive the beautiful glow of these messages. No savage man possesses the power to gather the full effect of divine messages. It flashed through my mind "When the wicked are multiplied, transgression increaseth; but the righteous shall see their fall."

Again my mind turned to the illuminated words of Jesus, "For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents.

And likewise he that had received two he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money. After a long time the lord of those servants cometh and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His Lord said unto him, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold I have gained two other talents beside

them. His Lord said unto him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

As I looked upon these views the lesson was very plain to me and I understood the divine wisdom that man could not get too far away to receive the benefit of these illuminated lessons as the divine power is always cast upon us, "but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his."

My father turned to me and said: Jesus has said to us, "With men this is impossible, but with God all things are possible." We could see that the effect of noble

deeds was the clearing of the brain cells, to clear the brain cells we must perform the act ourselves and the effect in the clearing of our minds.

For example, I will take one of the views before us.

That of a mother working over her sick child, everything was so clear, she was surrounded by poverty but cleanliness of heaven was seen everywhere. Her very determined effort, the effort that could only be made by a mother, saved her child in spite of overwhelming difficulties. The effect on her mind was a radiant illumination and cleansing of the cells. The other cells of her body were in perfect order. Doubtless this clearing must have attained their perfection at some previous time in her development, for the dis-

tressed conditions under which she worked did not seem to affect or destroy the lower cells of her body. They were in good condition even after she had attained success. We could see the blood rushing through the brain cells with the effort she made and as it receded, we could see the clearing effect, as if washed by some magic hand.

Another view we saw. I call them views for the reason, not knowing just how they were produced or how close the subject was from the barrier; it might have been very near or a long way from the obstruction. The light was so intense that I could see every part of the object to its most minute detail, just as distinct as if every part had been divided and held up to me for in-

spection, such brilliant and refined rays were passing through the object that it developed the details far in excess of the perfection attained by the X-ray.

This view was of a strong man of splendid bearing, with a slave girl crouched at his feet. When we first saw him he seemed to be holding some one at bay, then he stooped and cut the slave collar from her neck and stamped it under his feet. The brilliancy of his eyes would stop, almost incinerate, the most hardy slave hunter; his brain glowed with perfect development and triumph for the right.

Another view and the last I will mention, was that of a perfect man. No one could mistake his perfection that saw him. To see was to believe, for his face would

convince the most skeptic he was giving to the people of the earth the Holy Bible. The gift was the greatest view of all we had seen, although we could see very high upon the wall by the refulgent splendor all were very clear. We could not mistake the lesson.

We concluded, after a careful examination, that from the purity of the air on the other side of the wall, in this zone beyond the barrier, the air had been purified by some unknown process to us whereby the poisonous gases and solids were extracted leaving the air absolutely free from obstruction, making it possible to see a long way, likely for miles into the dwelling place of these noble actors.

As we feasted upon this magnificent barrier, we tried to deter-

mine how it was constructed and the material in it. From the exterior view it was one solid mass without seams. No masonry of man could have constructed this solid mass, which looked as if from nature itself, or even, this transparent barrier likely was constructed by God through His most trusted angels. If the material was composed of mineral, no mineral of this transparency has ever been found upon the earth by man. If so he has never applied it to his use in the construction of buildings. The substance was so clear that you could not see it while standing close to the wall. You were compelled to stand far enough from it to see the reflection before you could observe the barrier. Not a line or defect could be found by us after

a long and diligent search for seams and defects. We found that no one could pass the barrier, no one could scale it. The condition of the wall was impregnable.

We determined that some way had been provided wherein to pass, so we started out to find an opening or get information from some one who could direct us the right way to follow. After a long journey along the barrier and observing the endless views of the great deeds of mankind, we came to a great gateway under a gigantic arch. The arch seemed to be constructed out of a very pure kind of Alabaster, unusually white; the steps were out of the same material. The great gates looked as if constructed from Amethyst. They were standing open and seemed to give us a

warm welcome. We climbed the beautiful steps and entered a great foyer, which seemed to be about a thousand feet deep. The floor was spotless white, the ceiling was an arched canopy very high above the floor and seemed to be covered with the richest gems ever seen by man, reflecting all colors upon the floor, the light passing through them and coming from some place overhead. The panels upon the walls were of a rich light green color. They were of that rich soft green we see in the springtime. It consisted of some rare substance unknown to either of us. One felt as if he was entering the springtime of life; the soft mellow shades cast throughout the foyer gave one the feeling of spring. We could find no one to direct us, so

we wandered about and examined the great panels forming the walls, their peculiar color, their foliation as given by the act of nature, the feathery ornaments embossed on the crystalline substance traversed throughout the entire structure as if constructed under nature's art.

As we approached the side of the curving wall opposite the great gateway through which we had passed, we came to two massive columns of some polished substance not unlike pure white marble. The columns were joined together at the top by a great corniform, giving it the effect of a panel or frame on the wall. We stopped to examine and as we passed to the front, to our astonishment, the columns formed the framework to a great doorway.

The great crystal doors stood ajar with no obstruction save a great black silken rope stretched from side to side and hooked to the frame at the ends upon two hooks. At each side of the door were standing two men. I call them men not knowing a better name for such specimen; men in fact are only a very imperfect imitation of these great masters standing beside this portal. They were without defect and in stature towered over me. They were robed in black robes of fine and soft material. Their heads were uncovered except the covering of jet black hair provided by nature, the eye was large and perfect with a kindly expression, the high forehead, the perfect nose and ear, the oval face, all made up the grace and bearing of an angel

itself. I looked and expected to locate their race but I could find no resemblance of any race known to mankind. They seemed to be the finished products of the ambitions of all races of men, the marks of their freedom from care and the influence of degradation and sin, no lines upon the face that would indicate that they had ever entertained unhallowed thoughts. If the mind had ever been poisoned by sin it did not show upon the face or the degradation had been thoroughly washed out of the soul, leaving them pure and clean. These men could not have been of one distinct race of men, without they had been born again and by some process of nature had become a composite man through this power, for they undoubtedly pos-

sessed many of the strong points of all races upon the earth; as you study their faces these points unfold to you. The dress seemed to be only the emblem of the past and not a mark of distinction. I conclude that the black must mean that we were yet on the dark side of life, that we must pass this black barrier before we come to the light side of life.

As we approached these masters, I had a feeling within my breast, a yearning and longing like a lost child feels, that if we could pass this barrier we would be able speedily to return to our home, that home of all mankind. As we came near the portal one of them spoke to us and said in a very kindly voice, "We welcome you pilgrims upon your return." This was all I heard, although I

could see that he was talking further, I could not hear one word more. I moved nearer, hoping to hear more but alas it was of no avail! I was deaf, deprived of the power of hearing, no sound could pass my ears. I could see clearly and I realized that a discussion was going on between them and my father over something, I knew not what. After a long time the parley seemed to be over, one unhooked the heavy black rope from the fastening and stepped beside his companion and we passed into a broad aisle with a sloping floor and about ten feet wide. The floor where we entered was at its highest point and fell away down the long aisle for a distance, I should judge, of a thousand feet, falling away of easy descent. The long gray pavement looked splendid to

the eye under the mellow and soft light reflected from the golden-gray panels which formed the walls of the aisle. These walls were too high for me to see over or discover what was beyond, the top of the wall fell away on a line parallel with the floor so that it was always at one height from our position on the floor. The panels of golden-gray were not only embossed with wonderful designs running through the material itself, but were also decorated by a hanging vine of delicate green, the color of young oak leaves at the budding in the spring, the vines falling all along the upper part of the panels the entire length. These vines were leafed with clusters of leaves formed in budlike shape all along the long and graceful branches

hanging over the wall. My especial attention was attracted to these leaves of light and delicate green gathered in clusters, like a full bloom of a rose, and they also reminded me of a family gathering, all performing their duty in the home-coming. We walked along this long aisle, admiring the beauty of the scene. The effect upon us was like magic, developing the occult powers of nature long dormant within us, although my father could not make me understand a word he uttered.

As we approached the supposed end of the aisle, we found that it turned sharply to the right at an angle of about forty-five degrees and at the place of the turn of the aisle we found another obstruction across our way, guarded by two men very much like the other

two except as to dress; they were clothed in light gray robes. As men they were as perfect in form and development in every respect as the others and looked as if they had taken the same mental test required by nature's laws. The only difference I noticed in the aisle was that the green in the panels gave way to a golden-white color, all things else were the same. My father talked a long time with the guards and I realized that they were reluctant in allowing me to pass, but they finally unhooked the loop of the gray rope used as a barrier instead of the black and allowed us to pass on our way. We passed on and found that our view was still confined to the aisle. It was a great disappointment to me for I had great hopes that we might

be able to see the occupants of the amphitheatre, for the construction even from our position, we could see was for the reception of great throngs of people. I made no doubt but what they were massed in great numbers at this time for some purpose. My inner sensibilities impressed me that on this perfect atmospheric condition about me, I could feel that the air was full of music unexcelled in quality. I could see the pleasure pass over my father's countenance as we proceeded on our way. At this point I made a discovery. In passing along I came in very close contact with one of the beautiful green roses of the wall, my sense of smell gathered the fragrance, no aroma will ever equal its fragrance. The aroma filled my whole

being with pleasure, especially my memory seemed to expand. I could remember every act of my life clear and distinct. I needed no living records on the cloud banks to assist me in remembering. Now I know that these are the Green Roses of Memory likely gathered by the Creator from the overhanging walls. The discovery made me very happy; these sweet memories of long ago were not forgotten. The turn of the aisle came at about the same distance as before, except the aisle turned to the left at the same angle. This time the barrier was a silken cord guarded by two robed in white. I recognized that these were the emblem of purity following the gray dawn of life. The men were of like kind and bearing as before. They stopped

us and after a long time permitted us to pass on our way. I was again doomed to disappointment; the great paneled wall still obstructed our view. The panels showed a much deeper shading of gold in the coloring with a slight tint of white, although the wall still retained the beautiful vining green rose upon it as a decoration. As we looked down this long aisle I could see two guards dressed in golden robes across the aisle a golden chain barred the way. I felt that we were coming to the golden age of mankind, that highly developed stage of life. As we slowly approached I felt that an epoch was about to occur in my life. The soft light increased in brightness, the heavens lighted up so I could see that this house, not made with hands, was covered

only by nature. The brilliancy in front and beyond the guards shone like some *Aurora-Borealis* surrounding the Wisdom of the Universe. When we stood before the guards my father communicated with them; all the time I felt like one transfixed under the beautiful lights, amazed by the splendor.

After a very long time my father turned to me and placed his mouth to my ear and whispered to me. I could hear his whisper, "You must leave me now; your time upon the earth is not finished. Take my blessing and return my son." He placed his hand upon my head and handed me his staff. I obeyed and turned about. The spectrum seemed to blind me. I felt sick at heart when I felt the touch of

some unseen and kindly hand guide me up the aisle. At the first turn I looked back and my father stood watching me. I then was fully satisfied. I quickly passed out of the gates; the balance of the way I seemed to travel like a flash of lightning.

Morning light seemed to arouse the gunner to the importance of action, and the call of duty cleared his mind, but the stiff limbs refused to perform their functions in their numb condition. He thought clearly of the happenings of the long night; the impressions were indelible; his partner, the body had failed him. Poor limbs must have been overworked; they are now useless. Two stretcher men carried him through the by-passes of the trenches, off the battle field out of

danger, thence to a large hospital, where he spent weeks in pain of the body. When he finally returned home to learn of his father's death on the night of the battle, he was not surprised, neither was he surprised when handed his father's walking stick with the message "give this to my son." He was told that his father talked long to the family of many things he had learned in life and of their uses and benefits. Finally he said, "Life is eternal; we live forever. To demonstrate this I will perform the last act of this life in your presence." He arose from the bed on which he was resting, walked to the clock on the mantel, stopped it at the hour of three o'clock A. M., returned to the bed and passed into another life.

The eye root of the mind is ambition's desire for knowledge. It is bedded by the Creator and cultivated by its possessor or lies dormant in danger every moment of some ungrafting, unhallowed branch to sap the strength from the divine purpose. When it is cultivated to full development, its possessor would not allow the smallest twig to sustain life for one moment at its fountain. Fill your churches full of developed minds. The gold limb grafted below the forks of the mental tree consumes the strength from the great forks of this tree of life, love and wisdom. Both are the topmost essence of the mind, both can be possessed by all of mankind, created through God, when not infected through obnoxious channels.

The mind is the greatest possession in this life when it has attained that high development intended by the Creator. When we think of it as the tree of life and its culture we must see that these obnoxious sappers, such as hate, jealousy, anger, spite, greed, covetousness or any noxious thought which bear fruit of many kinds never can live beyond an earthly life. Cut away these obnoxious sappers and you will find that you are at peace even with your supposed enemies. What matters if you do not all see alike the whims, dogmas or religious faith of others if you have the fruit from the unadulterated branch of love, blended with the fruit from the other branch, wisdom. A falling out with others over a vital question only starts the obnoxious

mental growth in both and no good comes from it. If you hope to convince, you must stand out in the broad highway of the Creator and turn the mental force upon your adversary and if you are in the right you will succeed. If your adversary is in the right you will be convinced that he is in a higher mental zone and you will receive the benefit. Fair and honest minds is the divine will. When we think of the mind as like the diamond in its original state, is crude and unpolished, we realize that through the long ages that the workers have been few and that many a mental gem has passed unpolished and the world never knew of its brilliancy, although the art is given by the Creator to all mankind. It has been very slow in developing, largely on account

of the fear of starving the body. Man is willing to starve for the purpose of acquiring wealth, but he is reluctant to make the smallest sacrifice to acquire the master mind. Man as a chemist has been willing to go through any sacrifice to master the problems of the life of man from a chemical point of view. The lives of many men have been spent in the laboratory in an attempt to solve the problems of life through chemistry and with a marked degree of success as to the anatomy; while the mental workers have been less in numbers, it must be admitted that they have not kept pace with the chemist. The work of the laboratory has advanced in the line, but has been unable to solve successfully many difficult problems encountered by mankind,

especially as to his control under a government. The laboratory can not produce explosives that will settle disputes between all nations formed by men. If the velocity of the explosives is increased you destroy reason; without reason man is a mere brute and only stops through exhaustion. If stimulated through chemical science to retain his natural force, under great stress, when the limit of power is expended the destruction is complete. For this reason the disagreements and difficulties between mankind can not be settled through chemical science, it takes more than chemical analysis of liquids and solids; it takes the science known as the mind, that unlimited force given by the Creator. The mind and the mind

alone and when at its highest development can analyze and solve the difficulties of man. It was so at the beginning and it will always be the seat of justice.

This mental force is not given to one man or one set of men; it is given to all as a dowry with our creation. May the chemist assist us to care for this endowment; may we guard it and develop it as the one thing sacred, the gift of our Creator.

These beautiful thoughts that flow

Through our minds in waking moments,
Are they not our friends from

Source unknown working for our atone-
ment.

THE END.

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